

SPIRITVALL ENC REASE:

OR,
Conclufions for pacify-
ing the perplexed Consci-
ence of the weake Christian.

To him that hath shall be given.



LONDON,
Printed by NICHOLAS OKES,
and are to be sold by *William Lee*,
at his shop in *Fleete streete*, at
the signe of the golden Buck,
neare *Seriants Inne*.

1620.

—
G
eu
A
to
C

M
ge



TO THE
GODLY, AND
euer-honored Lady,
Anna, Lady Caluart, wife
to the right Hon: Sir *George*
Caluart, Knight, one of his
Maicsties principall Se-
cretaries, and of the
most honorable pri-
uy Councell.

MADAME:



S Piety and
Righteousnes
are two no-
ble vertues
of the Re-
generat part of the soul,

A 3 so

The Epistle

so *Humility* and *Loue* are
the neuer-perishing fruit
of such ever-blessed
trees.

The eminency of these
in your Honor, hath en-
couraged mee (but alas
what am I?) to entreat
your Honor to shelter
this vnpolished Trea-
tise, vnder the shaddow
of your Honors Patro-
cinie. In it your Honor
may finde selected me-
dicines out of Scrip-
ture, and the godly and
learned of our time, for
the restoring of the
Christian his weak con-
science : not embelli-
shed

Mr. Hoo-
ker.
Mr. Dee-
ting.

Dedicatorie.

shed with deceitfull ca-
uillations of humane
wisedome, but arayed
with the *Euidency*, *Na-
kednesse* and *Simplicity*
offaith. In it your Ho-
nor may finde (I say)
the wauering faith con-
firmed, not with cordi-
alls of foolish empiri-
acks, but with the al-cu-
ring *Balme of Gilead*, frō
Gods Sion; which dig-
nifieth all mens actions
here, & crowneth them
in Christ hereafter.

Thus (Madame)
wishing eternall con-
tinuance of your Ho-
nors good and happy

beginnings, euer seconded with the fauour of God in Christ, I commit your Honor to him, who is able to doe a-boue all we aske or thinke.

*Your Honors remem-
brancer at the Throne
of Grace,*

B. R.

The



The Contents of
this Booke.

A

Assurance of the perpetui-
ty of faith. fol. 13. Con.
9. & fol. 21. Con. 13. & fol.
33. Con. 18. & fol. 38. Con.
20. & fol. 66. Con. 32.

The true use of afflictions.
fol. 72. Con. 35.

C

Christ dwelleth in vs by
faith. fo. 30. Con. 17. & fo. 75.
Con. 36.

Christ's obedience is ours.
fol. 99. Con. 46.

A 5

To

The Contents.

*To knowe the sufferings of
Christ is our greatest consolati-
on. fol. 184. Con. 75.*

*Confession of sinne a ready
way to saluation. fol. 179. Con.
73.*

*The benefits of Gods cha-
stisements. fol. 196.*

D

*Doubtfulnesse accompanies
our saluation. fol. 4. Con. 3. &
fol. 55. Con. 27.*

*The benefit of desertion. fol.
7. Con. 5.*

*Degrees of faith. fol. 23.
Con. 14.*

*Man must not depend on
himselſe. fol. 89. Con. 41.*

*Doubting accompanies faith.
fol. 147. Con. 62.*

E

*Great difference of errors.
fol. 83. Con. 29.*

Ex-

The Contents.

Experience of God is good-
nesse, strength and faith. fol.
163. Con. 68.

F

The Christian is faithfull
in weakenesse. fol. 2. Con. 2. &
fol. 58. Con. 28.

How faith and feare be in a
Christian. fol. 51. Con. 26.

The foundation of faith is
Christ. fol. 59. Con. 29.

Difference of faith, fol. 62.
Con. 30.

Faith sufficient to appre-
hend righteousness in Christ.
fol. 115. Con. 51.

Death not to bee feared. fol.
198.

G

God not changeable. fol. 70.
Con. 34.

God will not forsake vs. fol.
79. Con. 38.

The Contents.

God offereth assurance of his fauour, in the first entrance to his seruice. fol. 91. con. 42.

The Elect are Gods free gift to Christ. fol. 182. con. 74.

H

Hunger for Christ is a possession of him. fol. 1. con. 1.

A heart to hear, the gift of God. fol. 11. Con. 8.

Hope and patience beareth the crosse. fol. 97. Con. 45.

L

Faith the fountaine of our loue to God. fol. 16. Con. 11.

They liue to God, who appeare in themselves to be dead. fol. 76. con. 37.

By the Law of faith God pardoneth sin. fol. 105. con. 48.

God will haue them that walke in light, to feele what it is to sit in darkenesse. fol. 151. Con. 64.

Excel.

The Contents.

Excellent loue appeared in
Christs sufferings. fol. 192.
Con. 77.

M

Gods mercy. fol. 47. Con.
24.

Markes of our election. fol.
64. con. 31. & fol. 68. con. 33.

Christs merits most seen in
our unworthinesse. fol. 102. con.
47.

Ordinary meanes must bee
used for the strengthening of
faith. fol. 167. con. 70.

O

There is a remainder of o-
riginal corruption, while we are
here. fol. 112. con. 50.

Our faith hath priuie
operations secret to vs. fol. 154.
con. 65.

The Contents.

Preaching increaseth faith.
fol. 9. con. 7.

Particular apprehension.
fol. 15. con. 10.

Faith assures prayer. fol. 26.
con. 15. & fol. 49 con. 25.

Particular application requisite to salvation fol. 95. con. 44.

R

One righteousness here, & another in the world to come.
fol. 43. con. 22.

Remission of sinne is iustification before God. fol. 108. con. 49.

S

Salvation hangeith not upon any sufficiency in vs. fol. 17. con. 12. & fol. 28. con. 16. & con. 23.

The holy Spirit is given to the

The Contents.

*the Elect. fol. 36. con. 19. & fo.
60. con. 29.*

*No man voyd of sinne. fol.
41. con. 21.*

*Sanctification and iustifica-
tion enur goe together. fol. 118.
con. 52.*

*The Serpent laboureth to
peruert the simplicity of faith.
fol. 156. con. 66.*

*We neede not feare sinne, for
Chr:st hath abolished it. fol.
169. con. 71.*

T

*Trouble shal be rather mat-
ter of ioy, then of displeasure.
fol. 174. con. 72.*

V

*Weake assurance argueth
weakenesse of faith. fol. 8. co. 6.*

Vn-

The Contents.

Unbeleefe is naturall to vs.
fol. 6. con. 4.

Saluation not of our works.
fol. 86. con. 40. & fol. 92. con.
43.

By our union with Christ we
are faultlesse before God. fol.
188. con. 76.

Conclu.



Conclusions for pa-
cifying the perplexed
Conscience of the
weake Christian.

CONCLUSION I.

*Hunger and thirst after
righteousnesse and faith,
is a sure possession of some
measure of them.*

EXPLANATION.



If man bee grieved
for his vnbeliefe,
and wish, & strue
that it may bee o-
therwise; he hath the roote
P.B. 36 of

of faith in him, from whence commeth this? but from a secret loue and liking which hee had of those things that are beleeued: no man can loue things which in his owne opinion are not; and if they thinke those things to be, which they shew that they loue, when they desire to beleeuue them: then must it needs be, that by desiring to beleeuue, they proue themselves true beleeuers; for without faith no man thinketh that things beleeued are: This Argument all the subtilty of infernall powers will neuer be able to dissolue.

CONCLUSION 2.

*Man may remain faith-
full*

*full in weaknesse, though
weake in faith.*

EXPLANATION

Such is our weake and weaning nature, that wee haue no sooner receiued grace, but wee are ready to fall from it, for many and grieuous downe-falls haue belecuers, yet still continue inuincible though we finde in our selues a most willing heart to cleaue inseparably to God, euen so farre, as to think vnfainedly with *Peter*, *Lord I am ready to goe with thee into prison and death*: yet how soone and how easily, vpon how small occasions, are wee changed, if wee bee but a while let alone, and left vnto our selues, for the

B 2 higher

higher wee flow, the nereer we are to an ebbe, if men be respected as meere men, according to the wonted course of their alterable inclination, without the heavenly support of the Spirit.

CON. 3.

The assurance of our saluation is manytimes accompanied with feares & doubts, which doe perplex the soule of the most righteous.

EXPLA.

The true worke of Faith, is, to assure vs of Gods loue, and to enioy that comfort, without let to cherish the same, and resist the contrary,

edward cyprianus in his diuine

ry, but the weaknesse of our faith, and strength of corruption is such, that we doe not alwayes attaine these, but as in the practice of good actions we sometime reioyce, and finding great infirmity in sinning, wee mourne for them, (such change by turnes are in the most regenerate) so in faith, wherein we receiue a Testimony of Gods loue, there is a change. because we apprehend not this assurance immediatly, as a principle, but by collection or conclusiō: so the alteration is in apprehending of the premises wher upon the cōclusiō arose: for Gods promises and effects of grace appeare not alwayes the same: yea, some-

times contrarie.

CON. 4.

*The seedes of unbeliefe
are naturally sowne in vs,
which euer casteth vp ob-
jections.*

EXPLA.

Ioh. 4. 14. Our heart by nature is full
of mire & dirt, which trou-
ble *the springs of the water of*
life, and therefore the dayes
of faith are like the dayes
of the yeere, some faire,
some foule, some times in
hell as it were, sometimes
mounted to heauen, some
times triumphing, some-
times striving, euer counting
what it hath felt, striving to
the same again, euer in feares
running

running vnto God, expecting better seeing a glimpse of light in darknesse, of hope in despaire, of comfort in distresse, of life in death, of heauen in hell, and if they lose the sight hereof, yet recovered it soone againe.

CON. 5

Often God leanes vs to our selues, that wee may take the faster hold when we retorne againe.

EXPLA.

The taste of loue is the sweeter, and the ioy the larger, when we come to it out of the fouds of tentations, *For afflictions brings forth pa-*

Rom. 3. 5.

B 4 tience,

tience, and patience experiēce,
and experience hope; while by
this meanes the loue of God is
spred abroad in our hearts, by
the holy Spirit which is giuen
vs: the more trees on the tops
of hils are blasted, the deeper
roote they take.

CON. 6.

True faith euer giueth
assurance, which is the
greater, by how much our
faith is the greater, and
weakenesse of our assu-
rance argueth the weake-
nesse of faith.

EXPLA.

Euen in the true faith,
Rom. 12. 6 there is degrees (for there is
variety

for pacifying.

9

variety of gifts) which how
little focuer it be, yet is able
to saue vs: that thou mayst
learne what it is whereunto
thou art to strue, reioycing
in that thou hast attained to
already, and to pray for that
which is behinde, that *God*
would increase thy faith: fee-
ling of imperfections is the
common frailty of all Gods
children: and faith, that it
may bee strong, must haue
time to grow, and haply see-
meth weake to thee, when
it is strong to God: *For the*
ioy of the faithfull is as a gar-
den enclosed.

Math. 17.
20.

Mar. 12. 13

Col. 1. 9.

2. Pet. 3. 18

Can. 4. 12.

CON. 7.

As faith is by hearing, *Rom. 10.*
so is it ordinarily increa-
sed

B 5

sed by preaching, whereunto the weake beleever must attend.

EXPLA.

Act. 13.26

Eph 3.2

2. Cor. 5.

20.

Rom. 9 33

Preachers are Proclaimers, which teach every beleever their interest in the matters of saluation, which apprehend the promises vpon conscience of their owne repentance, and faith: for where the seede shall grow, there it shall bring forth the fruite of faith, and it shall bring forth eternall life, for this assurance is giuen by the mouth of the Minister, by the word of Christ, which the faith of the hearer apprehendeth: the man warmeth the bed, & the bed war-

for pacifying.

II

warmeth him: euery man hath not accessse to the priuy seale, but by the imprint thereof in waxe, he knoweth it to be the priuy Seale.

CON. 8.

It is the Lord that giueth a heart to heare the voyce of Christ deliuered by the minister out of the Gospell.

EXPLA.

My owne heart could neuer minister comfort vnto mee, which is deceitfull aboue all things, and is rather cast downe with acknowledgement of misery, and therefore wee must discern

cerne betwixt the true assurance of the heart, from carnall presumption, & floating fancies swimming in the head: for true assurance is accompanied with the Spirit of grace and prayer, by which the heart is conformed to the voyce of God, with ioyfull acceptance and affectionate desire of that which is vttered thereby, which is the fruite of the spirit of adoption, which beareth witnesse unto our spirit, that wee are the sonnes of God, and beareth record that God hath given vs eternall life, for he is God that doth neither ly nor change whose foundation is sure, for hee knoweth them that are his.

Psal. 27. 8.

Zach. 13. 9

Mat. 9. 23.

Psal. 40. 7. 8.

Rom. 8. 16

Iohn 5. 6.

C O N.

CON. 9.

*Thou mayst be assured of
the perpetuity of thy faith;
for God will not forsake
the worke which hee hath
begunne.*

Phil. 1. 6

EXPLA.

The reason is: because
that *he who beleeveth in Christ,*
shall neuer be confounded, and
his sheepe shall neuer perish,
but he will give them eternall
life: and although the godly
oft times fall, yet God is
faithfull in his promise to
them, I will put my feare in
their hearts, and they shall not
depart from me: resting in this,
that they not onely apprehend

Rom. 9. 33
Ioh. 10. 28
Ier. 32. 40

Phil. 3. 12

Rom. II.
29, & 14, 8,
& 8, 23.

Pf. 23, 6

*hend Christ, but much more,
that they are apprehended of
Christ, and not that they
know God onely, but that
they are knowne of him, for
the gifts and calling of God are
without repentance, so that
whether they liue or die,
they are the Lords, for no-
thing can separate them from
the loue of God which is in
Christ Iesus, and therefore
doe they boldly say, thy lo-
ving kindnesse and mercy shall
follow mee all the dayes of my
life, and I shall dwell in the
house of God for ever.*

CON. 10

*Faith taketh hold of the
particular apprehension, as
to beleene, that God is my
God,*

*God, my life, peace,
strength, deliuerance, and
my saluation.*

EXPLA.

We must not beleue only, that he is these things in himselfe, but that hee is indeed, the same to vs: for because God is ours, whatsoever is his, is ours, for vs, and for our vse, his mercy, his power, his prouidence to watch ouer vs, both in life and death, for by couenant hee bound himselfe to the heires of promise, *I will bee their God, and they shall be my people,* and againe, *Loe, this is our God, and wee haue wayted for him, and hee will heare vs, we will reioyce and be ioyfull in*
his

Ier. 31, 33

Esa. 25, 9

his saluation: for that Christ hath already done for thee, is a greater matter then that he promised: so thou beleue not onely that thy sin may forgiven thee, by his mercy, (which is a beginning or foundation of Christ) but also that thy finnes are forgiven thee.

CON. II.

*Faith is the fountaine of our loue towards God: for while wee beleue he is so mercifull vnto vs, it swalloweth vp our affecti-
ons, and draweth our loue to him.*

EXPLA.

The loue arising of faith
so

so much felt in vs, assureth vs that wee are beloued of God, *who loued vs first*, and therefore place we the confidence of our saluation in him onely, to whom wee are vnited and made *one with him*, in whom we are incorporated, as *members of his body*: *we dwell in him, and bee in vs*, and as a faithfull Mediator, will performe the will of his heauenly Father: For *of all that he hath giuen him, bee will lose nothing, but shall raise it vp at the last Day.*

Ioh. 6. 54.

55

Ioh. 6. 35

CON. 12.

Our saluation hangeeth not vpon the sufficiency of our faith, repentance, or righteousness: for they are neuer

newer such as they ought to be.

EXPLA.

Rom. 3, 34
Rom: 4, 16

Gal. 3, 10

It is not the valew or worth of any thing in vs, that can merit pardon; but in faith there is a sincerity and truth required: For wee are Iustified freely by the grace of God, through the redemption which is in Christ Iesus, whom God hath set forth for an atonement for vs by faith in his blood, onely by faith I say that it may bee of grace that the promise may be sure to the seede, that through the name of Christ enery one that beleeued in him, shall haue forgiveness of sinnes: for as many as are under the workes of the Law,

Law, are under the curse, for it is written, cursed is euery one that continueth not in all things that are written in the booke of the Law, to doe them: now the Law is not of faith, but (he sayth) he that doth these things shall live in them. Yee are voyded of Christ: yee are fallen from grace, that will bee iustified by the Law, for if they which bee of the Law bee heires, then faith is made voyde, and the promise is made of none effect: if the inheritance bee by the Law, it is no longer by promise: but God hath giuen unto vs eternall life, and this life is in his Sonne.

So eternall life is the gift of God through Iesus Christ our Lord. Neither yet shall we euer

Gal. 5, 4

Rom. 4, 14

Gal. 3, 18

Gal. 5.3

euer haue that fulnesse of
 grace here, to keepe perfect-
 ly the commandements: yet
 as grace increaseth, so wee
 increase in keeping of
 them in this life, and in the
 end, sinne being wholly abo-
 lished for euer, we shall bee
 fully conformed to the I-
 mage of righteousness, that
 God desired in the Law.
 Now Christ was circumci-
 sed for vs: and he *that is cir-*
cumcised, is made debter to the
whole Law, in the which cir-
 cumcision hee entred bond
 for vs, and shed fewe drops
 of blood, as a pledge hee
 would shed all the rest for vs
 thereafter.

CON.

CON. 13.

By the grace of God begunne in vs, though mixed with many imperfections, our faith receiued further confirmatiō, that he which wrought this beginning of life, will go forward therewith to the end.

EXPLA.

God, who made vs partakers of one part of his promises, will also make vs partakers of the other, while wee take these first fruits of sanctification, as a pledge frō him of the performance of the whole: for if wee hunger and

Mat. 5.6

Heb. 12, 1

Exo. 12, 15

Numb. 15,
28

and thirst for righteousness,
 hate sinne, grone vnder the
 burden of it, hanging so fast
 on, this light of saluation
 shining in vs, though not
 fully cleere, may bee ouer-
 cast with clouds, yet neuer
 shal haue any night, for God
 doth accept our endeouour,
 and pardon our defects, and
 not onely by Christs death,
 as by the death of our sacri-
 fice, by the blood of his
 Crosse, as by the blood of
 the Paschall Lambe, the
 destroyer passeth our vs, and
 we shall not perish, but also
 by his death, as by the death
 of our high Priest (for hee
 is Priest and sacrifice both)
 we are restored frō our exile,
 euen to the former forfeited
 estate, to the lād of promise.

CON.

CON. 14.

Our faith it selfe, is as infallable as the word of God that assured vs of it, but not alwayes so in our apprehension and feeling, for though the principall be true which wee beleue, yet are wee ielous lest wee haue mis-applied it to our selues.

Acts 16, 31

EXPLA.

There are diuers degrees of faith, little faith, great faith, & full assurance of faith, euen as a weak eie & a strong eie, the weake eye seeth weakely, and vnperfectly, and the strong eye seeth strongly, and

Mat. 8, 26

Mat. 15, 20

Rom. 4, 21

Iohn, 6, 99

and more fully discerneth the thing seene: a little faith beleeueth faintly, though truely greater faith beleeueth more stedfastly: full assurance of faith beleeueth vnder hope agst hope: they were as wel saued from the biting sting of the venomous serpents, which were young and could not well perceiue, and the old which were bleare and fore-eyed, when they looked vpon the brazen serpent, as they that were vigorous strong, and of most quick sight. This we see in the Apostles, *We beleeue (say they) and know that thou art Christ, the Sonne of the liuing God:* which faith was soone shaken, and therefore our Sauior telleth the, that

that hee did forewarne them
of his death; and resurrecti-
on, *that when it was come to*
pasſe they might belecue, not
with a new faith, but repaired
and increased. *Peter* vp-
on Christs word belecued
that he ſhould bee ſaued in
the water, but the faintneſſe
of his faith made him begin
to ſinke, and ſaid, *Maſter*
ſaue me: to whom he answered,
O thou of little faith,
wherefore diſt thou doubt?
and ſo another time to the
Diſciples, which ſaid, *Ma-*
ſter, ſaue vs, we periſh: Chriſt
answered, *Why are ye feare-*
full, O ye of little faith? So
this little faith is not voyd
of doubt or feare, which is
yet true faith, and maketh
vs run to Chriſt; for ſome-

Ioh. 14, 29

Mat. 14, 28
? 1.

Mat. 8, 25,

C

times

Psal. 31, 22

Luke 17, 5

Rom. 5, 1.

1. Ioh. 5, 13

times the godly by hasty cogitations, questioned their faith, and are ouer-taken, as *Dauid* in that case sayd, *I am cast out of the sight of thy eyes:* and therefore wee ought to pray, *Lord increase our faith, that we may reioyce vnder the hope of the glory of God* which is the proper effect of faith, and to know by faith that wee haue eternall life, howbeit by occasions wee bewray great infirmitie in the apprehension thereof.

C O N. 15.

1. Thes. 3, 17.

Alwayes pray, and by faith rest assured, that vndoubtedly we haue that for which we pray according to his will.

E X P L A.

EXPLA.

We pray for forgiuenesse
 of sinnes, not for that wee
 haue not assurance thereof,
 but for that we desire grea-
 ter assurance, that our hearts
 may bee enlarged, that the
 testimony of the Spirit may
 more freely sound into vs,
Thy sinnes are forgiven thee;
 for our faith hath sometimes
 a full, sometimes a wane: as
Peter confesseth Christ to be
 immortall; another while
 he is afraid Christ should
 die. Now here we walke
 by faith, and not by sight,
 and doe pray for the sight of
 that which we haue but by
 the comfort of faith & hope:
 so doe we beleeue that wee

2. Cor. 5.7

Rom. 8, 23
2. Sam. 12,
13:

Pfal. 51, 1.

are redeemed both in body and soule, and *still yet we sigh in our selues, wayting for the redemption of our bodyes.* So the Lord hath taken away *Dauids sinne*, and yet hee prayed, *Haue mercy vpon me, O Lord, according to thy great goodnesse, according to the multitude of thy mercies doe away my offences:* then doe wee pray we may inioy by realitie & possession, that which we belecue, we already haue in Gods affection.

CON. 16.

We must withdraw our eyes from our selues, and assuredly beleue, that wee shall receiue in him that promised.

EXP D.

EXPLA.



If we consider our merits we must despaire; but wee must depend vpon *his promise, and his oath, that by two immutable things, wherein it is impossible that God should lye,* we might haue strong consolation, which haue our refuge to lay hold vpon that hope that is set before vs: and this is a commendable presumption when wee challenge God vpon his owne bond, and not vpon any sufficiency of our workes. Wherein, notwithstanding faith receiueth comfort and strength, by the good fruits and effects of grace, in the feare and loue of God, in faithfull care and

Heb. 6, 18,

conscience & duty towards
 God and men, tokens of
 Gods secret election, fore-
 tokens of future happinesse:
 so that a man called to God
 by fear, and framed to righ-
 teousnesse by loue, presu-
 mes that hee is of the num-
 ber of them that shall bee
 blessed.

CON. 17.

*To proue whether wee
 be in the faith, is to prooue
 whether Christ be in vs,
 for truly, faith is that
 whereby Christ dwel-
 leth in our hearts.*

EXPLA.

I. Cor. 2, 12

*Wee haue receiued not the
 spirit*

for pacifying.

31

spirit of this world, but the spirit which is of God, that wee may know the things that are given vs of God. The originall of all other gifts, is the giuing of Christ vnto vs, For vnto vs a child is borne, and vnto vs a Sonne is giuen, in whom all the promises of God are, yea, and amen: and for his sake first made, and in him performed, whom the Father giuing to vs, and for vs, had^a altogether with him giuen vs all things^b, the gift of the Spirit, the^c gift of repentance, the gift^d of faith, the gift of^e righteousness, the gift of^f loue, the gift of suffering^g for Christ, the gift of^h all things pertaining to life and godlinesse, theⁱ gift of eternall life; yea, all manner^k spiri-

Isa. 9, 6

2 Cor. 1, 20

a Rom. 3,

32.

b 1 John 4,

13.

c Act. 5, 31

d Eph. 2, 8

e Rom. 5,

17.

f 2 Tim. 1, 7

g Phil. 1: 29

h 2 Pet. 1, 3

i Rom. 6,

23.

k Eph. 1, 3,

& 3, 5.

C 4

tuall

1. Pet. I, 12

tuall blessings in heavenly things, these be the unsearchable riches of Christ, preached unto the Gentiles, a mystery which from the beginning of the world was hid in God, and not opened to the sonnes of men; nay, not to the very Angels was it knowne, so that when it was done, they did euen desire and delight to looke vnto it; the accomplishment of which riches, is in the ioy of heauen. And so now we are the sonnes of God, but yet we know not what wee shall be: for sinnes depriued vs of Paradise, a place on earth; but by the purchase of his blood, wee are intitled to a farre higher, euen the Kingdome of heauen: and his blood is not onely the blood

blood of remission, to acquit
vs of our sins, but the blood
of the Testament to be-
queath vs, and giue vs estate
in that heauenly inheritance:
and all these things *wee haue*
by faith in him, by which hee
purified our hearts, and dwel-
leth therein by his Spirit, whose
Temples we are.

Mat. 26, 28

CON. 18.

As wee haue a measure
of true righteousness a-
gainst sinne, wherein wee
doubt not but God accepted
vs, so haue we also a mea-
sure of true assurance
against all feare and
doubt, whereby our hearts
rests perswaded, that God

C 5

will

*will for euer preserue
vs.*

EXPLA.

God our wise father,
both giueth comfort to his
children, and also prouideth
to keepe them within their
bounds, that tasting of the
ioy of saluation, and finding
it thence-forth bitter and
griuous vnto themselues,
to be distracted by perplex-
ities and feares from the
quiet enioying thereof, they
may the more carefully en-
deuour to cleaue fast vnto
him, & beware of any thing
that should interrupt their
ioyfull peace. We are ready
by corruptiō to abuse com-
forts, and therefore God so
ordcreth the same, that they
are

are euer out of our owne nature or afflictions, nipping and snipping vs, that wee grow not proud, and rely on our selues to the destruction of our selues. God maketh sin the whetstone of righteousness; and affliction & trouble of minde, by distresse and fearefull doubts, whetteth and sharpeneth our faith and assurance, which by fighting increased, and the longer it wraffled, the stronger it waxed: as a man in danger of drowning, catcheth for hold to saue himselfe, so God sendeth variety of disturbances, that the minde should not gnaw and waste it selfe away; whereof the one is drawne away with the other, that wee should
not

Iob 2,8.
Ier. I, I.
2. Cor. 6, 4

not be steeped and dissolued
with sorrow, for if God cor-
rect with the rod of men, his
mercy hee doth neuer take a-
way.

CON. 19.

By this wee may know,
we are in God, and God in
vs, because hee hath giuen
vs of his Spirit; which pro-
mised to men fellowship
with himselfe, immortali-
ty to vs mortall, Iustifica-
tion to sinners. glorificati-
on to vs being abiects.

EXPLA.

The originall of all this
consisted in Gods election,
wherein

for pacifying.

37

wherein he hath made vs his
children and herres touching
the hope of everlasting life,
which we expect by title of
inheritance, not by purchase
of merit, hauing receiued
for earnest and pledge ther-
of the spirit of Christ, sancti-
fying and preparing vs
thereto: for not of the works
of righteousness which we haue
done, but of his mercy hath hee
saued vs. Iohn the Baptist
sayd, he was not worthy to loose
the lacket of his shooe, who
can then be thought worthy
of that heauenly Kingdome?
The Centurion of whom
Christ gaue testimony, that
he found not so great faith, no,
not in Israel cōfessed of him-
selfe, I am not worthy that thou
shouldest enter vnder my roose,
who

Tit. 3, 7.

Eph. 1, 11.

Mar. 1, 7.

Mat. 8, 10.

Dan. 9, 7.

Psal. 143, 2

Psa. 130, 3

who then is worthy to enter
vnder the roose of heauen?
but euery faithfull man may
say with *Daniel*, *To thee, O*
Lord, belongeth righteousness,
but vnto vs belongeth confusi-
on of face: and with *Dauid*,
Enter not into iudgement with
thy seruant, O Lord, for in thy
fight no man liuing shall bee
iustified: and againe, *If thou*
straitly marke what is done a-
misse, who shall bee able to
stand?

CON. 20.

Rom. 8, 28

By what our faith assu-
res vs of present standing,
by the same, and as farre
it secures vs against fu-
ture falling.

Ex.

EXPLA.

Faith looketh vpon God as a Father, who himselfe teacheth all his children, that they may be sure to learne: as a good shepheard, that so gathereth the sheepe, that none of them shall bee lacking: as a good husbandman, that so fenced his vine, & keepeth it night and day, that none assault to hurt it: as a Rocke, strong & sure, that the gates of hell shall not preuaile against the Church of the faithfull, that are founded and builded vpon it. It lookes vpon Gods promise, I will put my feare into their hearts, that they shall not depart from me: It looketh into the Mediation of Christ, who

Isa. 54, 13
Ier. 31, 33
Ier. 23, 34

Isa. 27, 3

Mat. 16, 18

Ier. 32, 40

Luk. 22, 32

Ioh. 17, 11,
20.

1. Pet. 1, 5,

who had not prayed for Peter onely, *That his faith might not faile, but for all that beleene in him, Holy father, keepe them in thy name; wherefore wee are kept by the power of God, through faith vnto saluation.*

Hee that keepeth vs by faith, must be vnderstood to keepe our faith, not by any power of ours, but by his onely power; *for the gifts and calling of God are without repentance; whom hee called and iustified, them hee glorified: because hee called and iustified none, but whom he had predestinated to glory, and therefore giueth them perseverance for the attainment of the same glory: Yea and they also account all things but*

but
ledge
and
that
bee f
their
is by

mee
Chr
of a

wa
spe
mo
ne
of

for pacifying.

41

but losse, for the excellent knowledge of Christ Iesus our Lord, and doe iudge them but dung, that they may win Christ, and bee found in him, not hauing their owne righteousness which is by the Law.

Phil. 3, 8

CON. 21.

There was neuer any meere naturall man (for Christ was God also) void of all sinne.

EXPLA.

Surely, if any at any time was, it must be she, who by speciall prerogatiue nine moneths together, entertained Christ within the closet of her flesh, the hope of all the ends

ends of the earth, the honor of the world, the common ioy of men, but hee of whom all things had their beginnings had his beginning from her, of whose body he tooke the blood which was to be shed for the world, yet of her hee tooke that, which for her he payed.

1 Cor. 1, 30

Rom. 8, 21

The world cannot shew a righteous man, much lesse perfectly righteous; but Christ is made to vs wisdom, reuealing his Fathers will; Iustice in offering himselfe a sacrifice for sinne: sanctification because he hath giuen vs his spirit: Redemption, because he had appointed a day to vindicate his children out of the hands of corruption, into a glorious liberty.

CON.

CON. 22.

*There is a glorifying
righteousnes in the world
to come, as there is a iusti-
fying & sanctifying righ-
teousnesse here.*

EXPLA.

The righteousnesse wherewith we shall bee clothed in the world to come, is both perfect and inherent: that whereby here wee are iustified (such as is the faith of *Abraham*) is perfect but not inherent; that whereby wee are sanctified (the workes of *Abraham*) is inherent, but not perfect: for the righteousnesse wherein we must be found (if wee will bee iustified) is not our owne; for

Rom. 4, 5

1. Ioh. 3, 7

2. Cor. 5,
21,

for in Christ God findeth vs;
and the man altogether vn-
righteous, beeing found in
Christ, through faith God
putteth away his sin, by not
imputing the same, takes
quite away the punishment
due thereunto by pardo-
ning it, and accepted him
in Christ Iesus as perfectly
righteous, as if he had fulfil-
led all that was commanded
him in the law, *for God made
him sinne for vs, who knew no
sinne, that wee might bee made
the righteousnesse of God in
him*; that is, such we are in
the sight of God the Father,
as is the very Sonne of God
himselſe; this is, all men had
sinned, God had suffered,
God had made himſelſe the
ſonne of man, and men are
made

made the righteousness of Rom. 11, 6
God; *and the grace which e-*
lected vs is no grace at all, if it
elect vs for our workes sake.

CON. 23

There is no mans case
so dangerous as his, whom
Satan had perswaded, that
his own righteousness shal
present him pure & blame-
lesse in the sight of God.

EXPLA.

The more wee haue our
fruite in holinesse, the more
we abound therein, the more
neede we haue to craue that
wee may bee supported and
strengthened: our very ver-
tues are snares vnto vs, it is
harder

harder for Sathan to overthrow an humble sinner, than a proud Saint: if we could say (as we cannot doe) *wee are guilty of nothing* God sees farther into our hearts, than we our selues can doe: with hands we neuer offered violence, yet a bloody thought doth prooue vs murderers before him, our secret cogitations are laid in the eyes of God, and our best things intermingled with many defects. God respects the intention of the doer, which is seldome vpright: our best actions are prayers, but how in them are wee distracted? little reuerence to the great Maieftie of God, little remorse of our owne miseries, little influence of his mercies,

cies doe wee fecie, vnwilling
to beginne, and glad to
make an end : wherefore
wee must euer say, *Lord*
bear with our infirmities, and Mat. 6.
pardon our offences.

CON. 24.

Onely man can escape
the iudgement of God, by
appealing to the seate of his
sauing mercy.

EXPLA.

God had fixed the li-
mits of his sauing mercy
within the compasse of these
termes :

God

Ioh. 3, 17.

God sent not his Sonne to condemn the world, but that the world thorow him might be saved, and thereafter mercy is restrained to belecuers, for he that beleeueth, shall not be condemned, hee that beleeueth not is condemned already, because he beleeueth not in the Sonne of God: and in another place mercy is restrained to the penitent: O! Isabel and her sectaries, thus hee spake,

Reu. 2, 22.

gave her space to repent, and she repented not, behold I will cast her into a bed, and them that commit fornication with her, into a great affliction, except they repent them of their workes, and I will kill her children with death. It thou be therefore not altogether faithlesse and impenitent, there

there is mercy in store for thee abundantly.

CON. 25.

Faith is the fountaine of prayer, and God in keeping of our faith, continueth our prayer, because the stream cannot faile so long as the fountaine faileth not.

EXPLA.

Prayer is the breath of faith, which neuer ceaseth to breathe so long as it is aliue. Prayers are the beames of faith, if the light of faith bee not quenched, it certainly sendeth forth these beames

D of

Rom. 10. 13

of prayer : wherefore they neuer giue ouer to pray, that it may bee fulfilled in them which is promised, *Every one that calleth vpon the name of God shall be saved.* God vseth instruction of the word and Sacraments, and correction of crosses and tentation, to preserue both faith & prayer : by afflictions he fretteth off the rust, and blotteth away the ashes of carnall security. Wherefore it is said, *Lord in affliction they visited thee, they haue poured out a prayer when thy chastisement was vpon them.* Thus God keepeth the fire of his Spirit continually burning in our hearts, *opening our eares by his corrections*, to cause vs to cease from our euill enterprizes,

Isa. 26. 16.

Iob 33. 16. 17.

for pacifying.

51

prizes, and to heale our
pride, and to keepe backe
our soule from the pit. *Where-*
fore when wee are iudged wee
are chastned of the Lord, that
we may not be condemned with
the world,

I. Cor. II.

CON. 26.

Doubting or distracting
feare, cannot stand with
assurance of faith, but aw-
full and regarding feare
is an vndiuided compani-
on of true faith,

EXPLA.

As feare is opposed to
faith, we heare God appoin-
ting his Ministers to call his

D 2 people

Isa. 35. 4.

people from it : Say unto the
fearefull, bee thou strong, feare
not, behold our God commeth
with vengeance, and hee will
come and saue you: and againe,

Isa. 43. 1.

Feare not, for I am with thee,
be not afraid, for I am thy God:
I will strengthen thee and helpe
thee, and sustaine thee with
the hand of my Iustice: And
againc; Feare not, for I haue
redeemed thee, I haue called
thee by name, thou art mine:

Isa. 54. 14

And againc, Feare not, for
thou shalt not be ashamed nor
confounded: in righteousness
shalt thou bee established, and
be farre from feare; for it shall
not come neere thee: this is the
heritage of the Lords seruants,
whose righteousness is of me:
(for Christs merit is our
righteousnesse.) And all this

is,

is, because wee should rest
in full assurance of safety
without feare or doubt, be-
cause hee promised to pre-
uent all occasions whence
any feare should arise: And
so he deliuered them out of the
hands of their enemies without
feare: and Christ died that he
might deliuer them, who for
feare of death were all their
life time subject to bondage:
and now wee haue not receiued
the spirit of bondage to feare a-
ny more, but the spirit of adop-
tion to cry abba Father; for
God hath not giuen vs the spi-
rit of feare, but of power, and
of loue, and of a sound minde:
for there is no greater bon-
dage then that feare, when
we are vncertaine what shall
become of vs: but he said,

Luk. 11, 74.

Heb. 2. 15.

Rom. 8, 15.

2. Tim. 1. 7.

Feare not little flocke, for it is your Fathers pleasure to give you the Kingdome.

Now that other commendable feare doth not shake assurance of saluation, but the faithfull finding that in him, doth gather the greater assurance to himselfe. *For the punishment of God is fearefull vnto him that dreads Gods iudgements, abhorreth wicked courses, labourereth in righteousness, is strong in the Lord, and in the power of his might, and doe work their saluation with feare and trembling, with humility, and acknowledgement of their own frailty, and neuer to commit themselues to themselues, but to him who hath wrought all our workes for*

Iob 31. 23.

Eph. 6. 10.

Isa. 26. 12.

for pacifying.

55

*for us; for by his owne might
shall no man be strong.*

1. Sam. 2. 9

Now there is difference
betwixt absolute doubting,
weake assenting, and inter-
ruption in assent with some
feare; for the seeds of all im-
piety land in the corruption
of the heart, whereby we are
assaulted with doubt of the
principall poynts of our be-
leeffe; the wisdom, power,
iustice, mercy of God; & yet
do not wholly relinquish the
assent thereof.

CON. 27.

*In application of our ge-
nerall faith to particular
occasions, wee many times
goe halting and lame, and
stagger*

*stagger somewhat at that,
whereof our faith should
give vs full assurance by
the will of God.*

EXPLA.

Thus did *Sarah* cast doubt
 Gen. 18. 12 of Gods promise touching
 the *having of a child*, who yet
 Heb. 11. 11 is said through faith to have
 receiued strength to conceive
 when she was past age, because
 she iudged him faithfull that
 had promised. Thus did *Mo-*
 ses call in question the pow-
 er of God, as touching provi-
 Num. 11. 24 ding flesh for the people of *Ifra-*
 el, when God promised so to do.
 Psal. 73. 2, 3 So *Dauid* and *Habacuck*
 Hab. 1. 2, 3 staggered as touching the
 prouidence of God, and his
 care

care of the iust and righteous
men. So did the Disciples
murmure concerning the
Godhead of Christ, and the
hope of redemption by him,
which before ~~they~~ had im-
braced: surely when we look
vnto our selues in our great-
test perfections, we are sub-
iect to that amazed di-
straction, as to say, *Who shall* Rom. 10, 6.
ascend into heaven? as if
Christ were not ascended to
make way for vs: and *Who*
shall descend into the deepe? as
if Christ had not died to de-
liuer vs from thence: we can
neuer satisfie our selues, how
either to escape the one, or
to attaine the other.

CON. 28.

*They are not faithlesse
which are weake in assen-
ting to the truth.*

EXPLA.

1. Cor. 3. 15

Eph. 2. 20.

As many as hold the foundation, *which is precious*, though they hold it but weakly, and as it were with a slender thread; although they frame many base and vnsustainable things vpon it, things that cannot abide the triall of fire, yet shall they passe the fiery triall, and be saued, which indeed, haue builded themselves vpon the Rocke, which is the foundation of the Church.

CON.

CON. 29.

The foundation of faith is not onely the generall ground whereupon we rest, when wee beleewe the writings of the Prophets and Apostles, but also it is the principall thing which is beleewed, that is Christ.

EXPLA.

There is a foundation of our faith, God manifested in the flesh, iustified in the Spirit; and this, Thou art the Sonne of the living God, thou art the King of I'rael: and that of the inhabitants of Samaria: This is Christ the Saviour of the world,

1. Tim. 3. 16

Ioh. 1. 49.

Ioh. 4. 24.

Act. 4. 12.
1. Cor. 3.

world. Which, who directly doth deny, doth utterly rale the very foundation of faith: for Christ in the worke of mans saluation, is all, without our workes: for *hee is that seede in whom all the Nations of the world shall be blessed; and among men there is giuen no other name under heauen, whereby we must be saved; other foundation can no man lay.*

CON. 29.

The holy Spirit in the very moment when first he is giuen of God, bringeth with him infused vertues, proper and peculiar to the Saints of God.

EXPLA.

EXPLA.

There bee two kindes of christian righteousness, the one without vs, which wee haue by imputation; the other in vs, which consisteth of Faith, Hope, and Charity; as *Abraham* had not onely the one, because the *things beleened was imputed to him for righteousness*, but also the other, because he offered vp his son. They are both Gods gifts, and the first by accepting vs for righteous in Christ; and the second by working christian righteousness in vs, by the spirit of adoption, which we haue receiued into our hearts; which maketh two kindes of

Rom. 4. 23.

of sanctifying righteousness, habitually and actually.

CON. 30.

The wicked have not such faith as that wherewith a Christian man is justified.

EXPLA.

See It is the Spirit of God which worketh faith in the Elect; the things which they beleeue, are not apprehended onely as true, but also as good, and that to vs: as good they are not apprehended by the wicked, as true they are. The Christian the more
hee

hee increaseth in faith, the more his ioy and comfort aboundeth: but they, the more sure they are of the truth, the more they quake and tremble at it; for the wicked doe rather wish that they might then thinke that they shall cease, when they cease to liue, because they hold it better that death should consume them into nothing, then God reuiue them vnto punishment. On the contrary, to the Elect there is no grief nor torment greater, then to feele their perswasion weake in things, whereof when they are perswaded, they reape such comfort and ioy of the Spirit.

Is. 2. 19.

Hos. 10. 8.

Luk. 23. 30.

Reue. 6. 16.

Ps. 51. 12.

CON.

CON. 31.

Faith giueth vs the comfort of saluation, because it beleeueth that, which the word of God hath deliuered, concerning them, in whom the signes & marks of our Election are found.

EXPLA.

Faith giueth assurance of saluation by the Word of God, not only by apprehending the promise of life and saluation, but also by observing such marks and tokens as the Word of God setteth down, to discerne them, vnto whom this saluation doth

ap-

appertaine : and therefore
it doth not onely looke to
that which Christ saith, *that*
whosoever beleueth shall haue
euermlasting life ; but because
Christ also saith *hee that is of*
God heareth Gods word ; there-
fore the faithfull man deligh-
teth in the word of God, be-
leeueth concerning himselfe
that he is of God , because
the Apostle saith, *Euery one*
that calleth on the name of the
Lord shall be saued : and this
also doth the faithfull man
vnfaiguedly , calling on the
name of God , beleeue of
himselfe, that he shall be sa-
ued. And also the Apostle
saith, *that we know that we are*
translated from death to life,
because we loue the Brethren :
& all those things we know,
because

Ioh. 3. 16.

Ioh. 8. 47.

Rom. 10. 13

because our faith beleeueth
all that which the word of
God hath taught vs in this
behalse.

CON. 32.

*The effect of faith is,
to giue assurance of the pre
sent state, and of perseue
rance also to future glory.*

EXPLA.

Ioh. 1. 12.

*As many as receiued Christ,
to them hee gaue power to bee
sonnes, euen to them that be
leue in his name.* Now to re
ceiue, is to take in particular
to a mans selfe, to apply to
himself, to apprehend or lay
hold of him with all his
benefits, to make particular
vse of Christ; so that true
faith (according to the mea
sure

sure of it) assures infailibly,
 not in general only, by prin-
 cipall, but in particular al-
 so, by conclusion, and ap-
 plication to it selfe: and as of
his owne good will hee hath be-
gotten us by the word of truth,
that we should be as the first
fruits of his creatures, so by
 the same true grace of God,
 that comfort is ministred
 vnto the faithfull, to say, *Be-*
hold what lone the Father hath
giuen vnto us, that we are cal-
led, and are enen now the Sons
of God! and we know, that when
he shall appeare, we shall be like
unto him: For therow faith
 we receiue the promise of the
 Spirit. That is, Faith is the
 very hand, into which, be-
 ing holden forth vnto God,
 hee giueth the Spirit which
 he

Iam. 1. 18.

1. Pet. 5. 12

1. Ioh. 3. 1.

C

hee had promised.

CON. 33.

*When God giueth vs
this light and feeling, that
he is our Father, there fol-
loweth necessarily a certi-
ficate, that we are his chil-
dren; this testimony cannot
be counterfeited.*

EXPLA.

Neither the spirit of man
himselſe, nor any other spirit
can giue man that spirituall
eye of the inner man, where-
by to looke vpon God as a
Father, that sincere and pure
affection and inuocation,
wherewith the faithfull soule
tendereth it ſelfe vnto God;
but

but onely the Spirit of God
himselfe, which beareth witnes
vnto our spirit that wee are the
Sonnes of God: and because we
are the Sonnes of God, he hath
sent forth the spirit of his Sonne
into our hearts, crying, Abba
Father. Now this Spirit that
beareth witness is truth, be-
ing the Spirit of Truth, and
therefore beeing sent for a
comforter, surely in comfor-
ting he telleth and testifieth
nothing but the truth: if then
the Spirit of God beare wit-
nesse vnto vs, that we are the
Sonnes of God, wee know
that it is true, and wee are
sure wee are the Sonnes of
God. And this witnessing
properly standeth in the true
spirituall inuocation, and
calling on the name of God;
where-

Rom. 8, 15.
16.

Ioh. 14, 17.

Zech. 12. 10

whereby , vpon all occasi-
on , as children to a Father,
make our recourse vnto him:
for it is not incident vnto vs,
to haue in our hearts & con-
science that familiar and
louely accessse vnto the
Throne of Grace, but vpon
cōscience of the spirit dwel-
ling in vs: for this *spirit of*
prayer doth witnesse vnto the
elect, that they are the Sons
of God.

CON. 34.

*If God hath once gi-
uen thee assured signes of
his fauour, hee will neuer
change.*

Ex.

EXPLA.

The Testament of Christ is still new ; yea , though it were from the beginning , yet it is still the same , and the day passes not in which it was giuen , but it endureth still with the age of man . And thus it is not possible that our works should iustifie , which waxe olde , and are forgotten , *So that the righteous man of an hundred yeares old , if hee leaue his righteousnessse , it hath no account :* the saluation of the world is not thus , but alwayes new . If once I bee in the couenant , it is an euerlasting couenant , I was not taken vnder condition of time , nor no time shall

Eze. 18. 24.

shall preuaile against mee; the saluation it selfe is not changeable(as *Adam* was in Paradise) but it is made sure in the body of Christ, vnited with the person of his Godhead. So the wayes also in which wee are led vnto it, they are imutable; our faith is not quenched, our loue not extinguished, our hope faileth not, nor the holy Spirit can neuer be taken from vs, but still they are new euen to eternall life.

CON. 35.

We are ioyn-heires with Christ, and must attaine to our inheritance that same way which he did, beeing first

for pacifying.

73

first partakers with him in
suffering, as we shall be af-
terwards in glory.

EXPLA.

Faith expecteth all these
things from God, because it
is given unto us for Christs
sake, not only to beleue in him,
but also to suffer for his sake,
being strengthened with all
might through his glorious pow-
er, to all patience, and long suf-
fering, with ioyfulness. To this
end, as the sufferings of Christ
abound in them, so hee causeth
their consolations to abound
through Christ, & their hope
is steadfast in this behalfe, be-
cause they know, that as they
are partakers of the sufferings,

Phil. i. 29

Col. i. 11,

2. Cor. i. 5,
Hsb. 13. 5,

E

so

so they shall be of the consolation, for faith resteth vpon that which is written, hee hath said, *I wil not fail thee, nor forsake thee:* therefore wee may boldly say,

The Lord is on my side, I will not feare what man can do vnto me; he hath predestinated vs to be made like to the Image of his Sonne: and therefore having receiued the spirit to reueale vnto vs this secret of predestination, wee stand assured, that accordingly he will accomplish in vs the Image of his Sonne, that together with him wee may beare the crosse, and together with him also wear the crowne; and therefore shall so order all things, that there shall be nothing to come

CON.

for pacifying.

75

*that shall separate vs from the
loue of God, which is in Christ
Iesus our Lord.*

CON. 36.

*The cause of life spiri-
tuall in vs, is Christ, not
carnally nor corporally in-
habiting, but dwelling in
the soule of man, as a thing
which (when the minde ap-
prehendeth it) is said to
inhabite or possesse the
minde.*

EXPLA.

*The minde containeth
Christ by hearing and be-
leeuing the Doctrine of
christianity, with particular
apprehension, as the light of
nature doth cause the mind
to apprehend those truthe*

E 2 which

Rom. 8, 10,
Phi. 2, 15,
Col. 3, 4

which are meerely rationall, so that saving truth which is farre aboue the reach of humane reason, cannot otherwise then by the Spirit of the Almighty be conceiued, as in these sentences. *The Spirit is our life*, or *the Word is our life*, or *Christ our life*, the meaning is, that our life is Christ, by the hearing of the Gospell apprehended as a Sauour, and assented vnto by the power of the holy Ghost.

CON. 37.

The motions and operations of life are sometime so indiscernable and so secret, that they seeme
stone

some dead, who notwithstanding are still alive unto God in Christ.

EXPLA.

The first intellectuall conceit and comprehension of Eph. 2, 5, Christ, is the seede whereof wee bee borne new; our first embracing of Christ, is our first reuiuing from the state of death and condemnation:

Hee that hath the Sonne hath life, and hee that hath not the Sonne hath no life: therefore if hee which once had the Son, may cease to haue the Son, though it be for a moment, hee ceaseth for that moment to haue life; but *the life of the* 1. Ioh. 5, 13 *which haue the Sonne of God, is euertlasting in the world to*

Rom. 6. 10
Eph. 3. 6.

Ioh. 14. 19.

Mat. 28. 20

*come: and because as Christ being raised from the dead, dieth no more, death hath no more power ouer him: So the iustified man being allyed to God in Christ Iesus our Lord, doth as necessarily from that time forward, alwaies liue, as Christ, by whō he hath life, liueth alwayes: for as long as that abideth in vs, which animates, quickneth and giueth life, so long wee liue, & wee know, that the cause of our faith abideth in vs for euer. If Christ the fountaine of life, may flit and leaue his inhabitation, where once hee dwelled, what shall become of his promise, *I am with you to the worlds end?* If the seede of God which containeth*

neth Christ, may be first conceived & then cast out; how doth hee terme it *immortall*? How doth he affirme it abiderth, if the spirit which is given to cherish and preserve the seed of life; may be given and taken away, *How is hee the earnest of our inheritance untill redemption? How doth he continue with vs for ever?*

1. Pet. 1. 23
1. Ioh. 3, 9.

Eph. 1, 14

Ioh. 4, 14

CON. 38.

Wee are apt, prone, and ready to forsake God, but God is not as ready to forsake vs.

EXPLA.

Our mindes are change-

E 4 able,

Num. 23, 19.

able, so is not Gods, For who
 God hath iustified, Christ hath
 assured, it is his fathers will to
 giue them a Kingdome. Not-
 withstanding, it shall not be
 otherwise giuen them, then

Col. 1, 23

if they continue grounded and
 stablished in the faith, and bee

1 Tim. 2, 15

not moued away from the hope
 of the Gospell, & if they abide in
 lone and holinesse. Our Sauour

Ioh. 10.

therefore when hee spake of
 the sheep effectually called,
 and truely gathered into his
 fold, I giue vnto them eternall
 life, and they shall neuer perish,
 neither shall any plucke them
 out of my hands; in promi-
 sing to saue them, he promi-
 seth no doubt to preserue
 them, in that, without which
 there can be no saluation; as
 also from that, whereby it is

irre-

irreuoceably lost. Euery error indeed in things appertaining to God, is repugnant to faith; euery fearefull cogitation, vnto hope: vnto loue, euery stragling & inordinate desire: vnto holinesse, euery blemish whereby either the inward thoghts of our mindes, or outward actions of our liues are stained; which by earnest repentance mercy doth restore to life againe in them, whom sin had made the children of death. But infidelity, extreame despaire, hatred of God, and all goodnesse, obduration in sin, &c. doth not stand where there is the least sparke of faith, hope, loue, and sanctity: euen as cold in the coldest degree cannot be

E 5 where

Handwritten:
Hallelujah

1 Ioh. 3, 9

where heate in the highest degree is found. It is true, *no man liueth that sinnes not*: Yet the man that is borne of God, hath a promise that the seed in him shal abide, which feede is a sure preseruatiue against obstinate heresie, & and pining discouragement of the heart: for greater and cleerer assurance we cannot haue of any thing then this, that from such sins foresaid, God shall preserue the righteous *as the apple of his eye* for euer: for if the iustified erre (as hee may) and neuer come to vnderstand his error, God doth saue him through generall repētance; but if he fall into herisie, hee calleth him at one time or other by actuall repentance: but

1113
16²⁰
027

but from infidelity, which is
an inward direct deniall of
the foundation, hee preser-
ueth him by speciall proui-
dence for euer.

CON. 39.

*we must put a difference
betwixt them that erre of
ignorance, retaining ne-
uerthelesse a minde desi-
rous to bee instructed in
truth: and them which af-
ter the truth is laid open,
persist in the stubborne de-
fence of their blindnesse.*

EXPLA.

Heriticall defenders, fro-
ward

ward and stiffe-necked teachers of circumcision, the Apostle calleth dogs: silly men, who were seduced to thinke they thought the truth, he pittied, hee tooke vp in his armes, hee louingly embraceth, hee kisseth, and with more then Fatherly tenderneſſe, doth so temper and qualifie his speech he vseth toward the, that a man cannot easily discerne, whether did most abound, the loue which hee bare to their godly affection, or the griefe which the danger of their opinion bred him. Their opinion was dangerous, *Was not theirs also, who thought the Kingdome of Christ was earthly? Was not theirs, who thought the Gospell only should be.*

1713

1743

0317

bee preached vnto the Iewes?

What more opposite to propheticall doctrine, concerning the coming of Christ the one: concerning the catholike church then the other? Yet beeing admonished, found the mercy of God effectually in conuerting them from their error.

Act. 17. 5.

So was there difference betwixt Pharisees: *And the Pharisees which beleued.* Of the Galatians which were yet weak (he saith) *You know God. or rather are knowne of God, how turne you againe to impotent rudiments?*

Gal. 4. 25,
28, 31.

The Law engendreth seruants; they which are gotten by the Gospell are free: we are not children of the seruant, but of the free woman; and will ye bee

bee under the Law? Yet (he saith) if yee be circumcised, Christ shall profit you nothing; as many as are iustified by the Law are fallen from grace: and why? Becaule they know, that in grace and in Christ their saluation doth ly, and so their hearts shall tremble and quake within them: he knoweth mans imbecillity, he hath a feeling of our blindnesse and weakenesse, how great it is.

CON. 40.

Our saluation is not vp on vncertainty, if wee doe thus or thus, but God framed vs to bee, and to doe, whatsoeuer belongeth to the attainement thereof.

EXPLA.

EXPLA.

The Spirit, as he is the re-
uealer of the mystery of our
election vnto vs, so is he *the*
earnest of the effect of Gods
predestination, by the gift
whereof, God giueth vnto
vs, the certaine assurance of
all the rest that remaineth to
be giuen; for he is the *pledge*
of the inheritance promised, &
as a hand-writing or bond
of assurance of euerlasting
salutiō, making vs the tem-
ple and house of God; being
the worker of holinesse in
vs, that hee may bring our
bodies to eternity, and *so the*
immortality of the Resurrecti-
on; whilet in himselfe he ac-
customes them to bee tem-
pered

Eph. 1.17.
2 Cor. 1.21
22. & Cha.
5.5.

pered with heavenly vertue,
& to bee accompanied with
the diuine eternity of the ho-
ly Ghost. And this earnest
God neuer taketh backe a-
gaine, because it is *so the*
earnest of our inheritance un-
till the redemption of the pos-
session; as that it is an earnest
also, that in the meane time
God stablishes vs in Christ,
and that he hath created vs
for this, namely, to clothe
vs with immortality and
eternall life; for God giuing
earnest for the assurance of
the end, doth thereby vnder-
take against all lets and im-
pediments, that should hin-
der the atchieuing of that,
that is earnested thereby: and
therefore the things pre-
sent, which thou hast attai-
ned

ned already, doe assure vnto thee those things that are yet to come.

CON. 41.

If man depend vpon himselfe, he hath iust cause to feare and doubt his own perseuerance.

EXPLA.

The faithfull doe say with the Apostle, *I know whom I haue beleeked, and I am sure that hee is able to keepe that which I haue committed vnto him against that day: euen my selfe, my faith, my hope, my prayer, my soule, my life; knowing my selfe to be a very vn-
sure keeper of my selfe.*

Thus

Ps. 116, 16
Ps. 119, 125
Ps. 143, 2

Thus faith yeeldeth a man to say, *Behold, O Lord, for I am thy servant, I am thy servant, O giue me vnderstanding that I may keepe thy commandments; enter not into iudgement with thy servant.* And because the faithfull is willing to beleue that hee shall haue that that hee prayeth for, hee prayeth for perseuerance, because Christ saith, *Beleene that yee shall haue it, and it shall bee done vnto you.* For God giueth to them that beleue, so that hee that receiues, beleueth himselfe to receiue; *For this is the assurance that we haue in him, that if we aske any thing according to his will, he heareth vs; and if we know that hee heareth vs, whatsoeuer we aske, wee know that*

for pacifying;

91

that we haue the petitions that 1 Io. 3, 4, 15
we haue desired of him.

CON. 42.

God euen in the very
first entrance to his ser-
uice, offereth vs assurance
of his fauour, and our sal-
uation.

EXPLA.

At the first entrance hee
saith to thee, as to the Iay-
lor, *Beleeue in the Lord Iesus*
Christ, and thou shalt be saued:
And from the beginning as
our faith is greater or lesse:
so either strongly or weak-
ly apprehendeth and embrac-
eth this assurance: and in
this

A&T. 16, 31
Rom. 1, 27

Ps. 84. 7,

Rom. 8. 33

this assurance we labour and
endeavour to grow, and to
goe on from faith to faith,
from strength to strength, till
wee learne to set the world
at defiance, saying, *Who shall
lay any thing to the charge of
Gods elect? Who shall separate
us from the love of Christ?*

CON. 43.

*Our faithfull service or
good behauour, can neuer
make vs assured of our sal-
uation.*

EXPLA.

EXPLA.

God made that promise by former couenant, *Hee that doth these things shall live in them: and it auailed not, for they continued not in my couenant: And I regarded them not,* saith the Lord. Therefore the Lord made another couenant or promise, not like the former, or conditionall vpon faithfull seruice or good behauiour, but absolute and without condition, the performance whereof should depend wholly, and onely vpon mercy: So that he would not expect as of vs, but doth vndertake to giue vs, and to worke in vs, whatsoeuer faithfull seruice, and good behauiour should be necessary thereunto.

There-

Gal. 3, 13,
Heb. 8, 9.

Therefore he saith, I wil put my Law in their minds, and in their hearts will I write them, and I will bee their God, and they shal be my people; they shal all know me, for I will be mercifull to their vnrightheousnesse, and I will remember their sins and their iniquities no more. And so if wee intirely consider the whole worke of our saluation, it issueth absolutely out of the purpose and promise of God, : who intending the end, disposeth and worketh himselfe whatsoever belongeth to the accomplishment and attainment of the end.

C O N. 44.

By beleeuing the Gospel,

I beleue that Christ is gi-
uen a Sauour vnto me,
to saue me, being one of his
people, from my sinnes, &
fro the wrath to come.

Mat. 1, 21
1 Thes. 1, 10

EXPLA.

The Gospell is the glad
tidings of great ioy, that vnto
vs a Sauour is borne, vnto vs
a child is borne, vnto vs a Son
is giuen; that is, vnto vs that
beleue: and how beleue I
vnto vs, if I beleue not vnto
me? The Gospell is, that
through the name of Christ, e-
very one that beleueth in him,
shall haue remission of sinnes;
every one that beleueth in him
shall not perish, but haue euer-
lasting life. If I beleue the
Gospel

Luk. 2, 10.
11.
15. 9, 6

Act. 10. 43.
1. Ioh. 5. 10

Gospell, I belecue this. For hee that beleuees not God, makes him a lyar, because hee beleuees not the record, that God witnessed of his Sonne; and this is the record, that he hath giuen vnto vs, eternall life: and this life is in his Sonne. If then I belecue in the name of the Sonne of God, and do not belecue that God hath giuen me eternall life, I make God a liar in not beleueing the report that God hath witnessed of his Son. Therefore he addeth, *These things haue I written vnto you that beleue in the name of the Son of God, that ye may know that ye haue life eternall.*

CON.

CON. 45.

Faith beleueneth the promises of God concerning our happinesse; and hope waiteth and looketh for the Lord, to reueale his righteousness, and to make the truth of his word and promises fully to appeare: and in this expectation is content with patience to beare the crosse which is incident to the profession of the name of Christ.

EXPLA.

Confidence and reioy-
cing of hope, groweth from
F the

Hebr. 3,6,
& 10,22.

Rom. 4,18

1. Pet. 2,25

Eph. 3. 20.
Eph. 1,20

Eph. 2,5.

the full assurance of faith, whereby setting aside the respect of our own impeachments, of our selfe wee beleeue with *Abraham* under hope, against hope, resting vpon his promise, who had taken vpon him to be the *shepherd* and *Bishop* of our soules, and is able to doe exceeding abundantly, above all that wee aske or thinke, according to the power that worketh in vs. Whereby as he hath already wrought in vs, the like great worke as hee hath wrought in *Christ*, whē he raised him from the dead, in that he hath raised vs vp, being dead in sinnes and trespasses, vnto the life of God: So wee rest perswaded, that hauing begunne this good worke in vs, he will performe

it

for pacifying.

99

it vntill the day of Iesus
Christ, not for our sakes, but
for my owne sake will I doe it,
saith the Lord.

Eze. 36, 22

CON. 46.

Christ immediately and
wholly is our saluation and
righteousnesse, in whom,
and not in our selues, wee
are made the righteousnes
of God; his obedience was
wrought in our name, and
for our behalfe is imputed
vnto vs, by faith in his
blood.

1. Cor. 5, 21

Rom. 3. 25

EXPLA.

For Christs sake and in
F 2 him,

Eph. 1, 3,
1. Cor. 1, 30

Rom. 3, 25
Rom. 6, 6
Eph. 4, 24

him, God blessed vs with all spirituall blessings in heavenly things, for he is made vnto vs of God wisdom, righteousness, sanctification, and redemption, that is, all in all; that hee that reioyced may reioyce onely in the Lord. And this saluation vnto which hee entitled vs by faith in Christ, consisteth not onely in the remission of sins; but also in destroying the body of sinne, and restoring in vs the Image of God, in righteousness and holinesse of truth; hee hauing giuen himselfe, to purge vs to bee a peculiar people vnto himselfe; and to make vnto himselfe a glorious Church, not hauing spot or wrinkle, or any such thing. And all this is begun and in doing, but is not yet fini-

finished, and done in vs, it shall be fully perfected in vs, at the Resurrection of the dead. In the meane time, he giueth not vnto vs a full immunity from sinne, that he may take away from vs all *reioycing in our selues*; that we may know at that day, *that not for the workes of righteousness which we haue done, but of his owne mercy hee hath saued vs.* And yet no man is iustified by the righteousness of Christ, who is not also sanctified by the Spirit of Christ. Yea, and the elects finnes doe euen worke for their good, which are made a Triacle or preseruatiue against sinne: for they neuer so fall, but that *his seede remaineth in them*; and *his hand*

Tim. 1, 2, 4

Eph. 5. 25

2 Ti. 1, 3, 5

1 Ioh. 3, 9

Pfal. 37, 24
Ier. 33, 16.

is vnder to lift them vp againe.
Thus the Lord is our righteousnesse, Christ is to vs a Iesus, a Sauour, by sauing vs immediately himselfe, not by giuing vs power to saue our selues, or to be our Sauours.

CON. 47.

The worth of Christs merits is most cleerely seene in the true acknowledgement of our unworthinesse.

EXPLA.

Gods light is most cleerly seene in our darknesse, his
power

for pacifying.

103

power in our weakenesse, his
goodnesse in shewing vs mer-
cy, that are euill; his righte-
ousnesse in the confession of
of our shame, God hath ap-
pointed vs to be for the glory of
his grace, and therefore he dis-
polet that no flesh shal reioyce
in his presence, and that he one-
ly may be exalted in that day,
and reioyce that we haue found
mercy with the Lord, who co-
uereth our finnes with the
mantle of his righteousness;
who seeth no iniquity in Ia-
cob, nor beholds transgression in
Israel. God seeth sinne with
the eye of his knowledge,
but by reason of that co-
uerture, will not see it with
the eye of his iudgement:
he seeth it with a discerning,
but seeth it not with a re-

2. Cor. 12, 9

Dan. 9, 7,

Eph. 1. 6.

1 Cor. 1, 29

Is. 2. 11.

2 Tim. 1, 13

F 4 uenging

Rom. 7, 23

Heb. 12, 1

Gal. 5, 17

2. Pet. 3, 13

Mat. 5, 6

Rom. 7, 24

uenging eye: for the iustified man delighteth in the Law of God as touching the inner man, yet hee hath still in his members the law of sinne hanging fast on, and lusting and rebelling against the Law of the spirit of life. For though he hath within him an army of vicious desires, yet hath hee a will and desire of righteousness; hee hungreth and thirsteth, wayting to be satisfied, because according to his promise, wee looke for a new beauen, and a new earth, wherein righteousness dwelleth: the purpose of his life tendeth wholly to it, it is griuance to him that he failed to performe it, and maketh him to cry out, *Wretched man that I am, who shall deliuer mee from the*

the body of death? And therefore though he sinne, he sinneth not maliciously, purposely, and with desire and delight in sinne; but of ignorance and infirmity, by occasion, and by the creeping and stealing of sin vpon him.

CON. 48.

By the Law of faith God pardoneth sinne.

EXPLA.

God is a iust iudge, as well when hee iudgeth by lawes of mercy, as when he iudgeth by the lawes of extremity; as well in the law of faith, as

F 5

in

Rom. 3. 27

2 Cor. 8. 12

Mat. 5. 26.

Ps. 103. 4

1. Tim. 4

in the law of workes : by the law of faith God forgiveth and considereth with fauour, and *if there bee a willing minde, it is accepted according to that that hee hath not.* And all this hee doth as a iust Iudge, because by law he doth whatsoeuer he doth; but in the rigor of the Law, which is the law of workes, he remitteth nothing, but requireth all, *to the uttermost farthing*; nothing pleaseeth but what is exact and perfect, and fully answerable to the rule.

So Paule expected, that God as a iust iudge, would yeeld vnto him the Crowne, not by the Law of workes, but by the Law of faith, wherein

wherin God crowmeth in mercy & loving kindnesse, because his crowne is a crowne of Iustice, not of *Pauls* owne Iustice, but of the Iustice of God; for it is iust with God to pay that he oweth, and he oweth that which hee hath promised, which is mercy to the beleeuing penitent, for Christs sake: *For all wee like sheepe haue gone astray, and the Lord hath laid upon him the iniquities of vs all for hee bore our sinnes in his body upon the tree.* Thy righteousness couereth in mee a multitude of sins; but in thee O Lord, what but the treasures of piety, the riches of Goodnesse?

1C. 53. 6.

1Pet. 2. 24

CON.

CON. 49.

*Wee are reputed iust by
the forgiuenesse of our
sins, and this is iustificati-
on in the sight of God.*

EXPLA.

What are wee but iust in
the sight of God, when there
is taken from vs the imputa-
tion of all sinne? To be iust,
is the same, as not to be a
sinner: and in the way of
faith, they to whom their
sins are not imputed, are
accounted not sinners, and
therefore are accounted iust:
for all the commandements
of God are reputed to bee
done,

Adde h i l l m o p o y r s a u r
x y z

done, when that which is not
done is pardoned; and hee
who is reputed to haue done
all the commandements of
God, is reputed iust. Hee
therefore to whom God
pardoneth that which hee
hath done, is reputed iust,
and that which God deter-
mineth not to impute, is all
one, as if it had neuer beene:
for wee *are iustified through
the redemption which is in
Christ*; and *redemption is by
forgiuenesse of sinnes*; and the
not impuring of sinne, is the
impuling of *righteousnesse
withour workes*: now forgiue-
nesse of our finnes is yeelded
vnto vs by vertue of the me-
rit and righteousness which
Christ hath wrought for vs,
who was *given for vs, and
gaue*

Rom. 3, 24
Eph. 1, 7,
Col. 1, 14,
Ro. 4, 6, 7, 8
Tim. 1, 2,
14.

Gal. 4, 5,
Luk. 22, 10

1. Thes. 5.
10.

Act. 3. 16.

Mat. 3, 14

gane himselfe for vs, who was made vnder the Law to redeem vs, and therefore is iust and righteous for vs; and whatsoever he hath done, he hath done for vs, hee hath shed his blood for vs, died for vs, rose againe for vs, and hath fulfilled all righteousness and obedience to his Father for vs, and so very iustly is accounted ours. Whatsoever hee hath done for vs, is no lesse then if wee our selues had performed the same for our selues. And thus by the imputation of Christs righteousness, our sinnes are couered, pardoned, and forgiuen, and we are reputed iust by the righteousness of Christ; because in the righteousness of Christ is the forgiveness of our sinnes,

finnes, and thereby no accusation is liable against vs, either as hauing done that which we ought not to haue done, or done that which we ought not to doe: *for who shal lay any thing to the charge of Gods Elect?* And as *Adam* did beare the person of all mankind, and wee all were that one man; and therefore what hee did, was as done by all and euery one: So did *Christ* beare the person of all the *Elect* and faithfull, and was accounted as them all in one: not one that made the forfeiture, and another the satisfaction, because one *Christ* is both *the head and the body*: and therefore what hee did, is likewise as done by all and euery one of vs.

Rom. 8. 33

CON.

CON. 50.

In the Elect with sanctification, there is still a remainder of originall corruption.

EXPLA.

Iustification in the sight of God, by the imputation of Christs merits, is alwayes accompanied with the sanctification of the holy Ghost, whereby the inward quality of the man, though not wholly, yet in part is altered and changed; and is thenceforth further to bee renewed from day to day. In part, I say, because together with their

their sanctification, there is still remnants of originall corruption, by the touch & staine whereof, the holinesse & newnesse that is wrought in vs is defiled : for although originall corruption hath receiued a deadly wound, yet it is not wholly dead; it is dead indeede touching the guilt, but it is not yet dead as touching corruption and infection, and therefore doth infect the works of the most regenerate, for none is perfect as long as he continueth in this life. Indeed, *God hath quickened vs together with Christ, and hath raised vs up together, and hath made vs sit together in the heavenly places in Christ Iesus :* but that is not yet really, but in hope:
yea,

- yea, in our prayers there is much weaknesse and imperfections, and distractions; yet God respects the truth, and not the measure of our faith, pardoneth the same for Christs sake, who is our high Priest, to beare the iniquity of our offerings to make them acceptable before the Lord: therefore the godly say, Enter not into iudgement with thy servant, O Lord, for in thy sight no man living shal be iustified: The righteous fall seuen times a day, and dayly prayeth for forgiuenesse: and when by frailty he doth fal, God doth in mercy looke vpon him, as he did vpon Peter, and cause him to rise againe.

CON.

CON. 51.

Faith created in our hearts, is the onely sufficient supernaturall instrument to apprehend the free couenant of grace in Christ that is, Christs righteousness for our iustification.

EXPLA.

Faith is the instrument to receiue, because it is the hand which wee stretch to heauen, to take holde of Christ, and to hold him sitting there: it is the mouth whereby we eate and drinke Christ,

Christ, because to beleue
 is to eate : it is the stomach
 whereby we digest him, for
 he is to be digested by faith:
 it is the foot wherby we en-
 ter in possession of the bene-
 fits of Christ, and possesse so
 farre as we stretch the same:
 it is the vessell whereinto
 God putteth the oyle of his
 mercy: it is by faith wee
 touch him, and looke how
 much faith we bring to re-
 ceiue, so much we draw out
 of the abundant grace of
 God. Now that whereby
 we are iustified, *is the obedi-
 ence of Christ, for by the obedi-
 ence of one shall many be made
 righteous; and his obedience is
 his righteousness, and wee are
 made the righteousness of God
 in him, by apprehending and
 receiuing*

receiuing the righteousness
which is in him. He is called
the *Lord our righteousness*,
not who maketh vs righte-
ous only, but who also him-
selfe is our righteousness: and
how should he be our righte-
ousnes but by his righte-
ousnes? therefore in appre-
hending & receiuing Christ
by faith, we apprehend and
receiue the righteousness of
Christ, to be our iustificati-
on before God; which is
that merit and obedience of
Christ imputed vnto vs. The
efficient and finall cause of iu-
stification then is, God in
Christ Iesus, for our saluati-
on, & the glory of his name:
the *Materiall* is the merit &
obedience of Christ: the
Formall cause is Gods impu-
tation

Rom. 5, 15

2 Cor. 5, 21

Ier. 23, 6.

Christ, because to beleue
 is to eate : it is the stomach
 whereby we digest him, for
 he is to be digested by faith:
 it is the foot wherby we en-
 ter in possession of the bene-
 fits of Christ, and possesse so
 farre as we stretch the same:
 it is the vessell whereinto
 God putteth the oyle of his
 mercy: it is by faith wee
 touch him, and looke how
 much faith we bring to re-
 ceiuē, so much we draw out
 of the abundant grace of
 God. Now that whereby
 we are iustified, *is the obedi-*
ence of Christ, for by the obedi-
ence of one shall many be made
righteous; and his obedience is
his righteousness, and wee are
made the righteousness of God
in him, by apprehending and
 receiuing

for pacifying.

receiuing the righteousness
which is in him. He is called
the *Lord our righteousness*,
not who maketh vs righte-
ous only, but who also him-
selfe is our righteousness: and
how should he be our righte-
ousnes but by his righte-
ousnes? therefore in apprehending
& receiuing Christ
by faith, we apprehend and
receiue the righteousness of
Christ, to be our iustificati-
on before God; which is
that merit and obedience of
Christ imputed vnto vs. The
efficient and finall cause of iu-
stification then is, God in
Christ Iesus, for our saluati-
on, & the glory of his name:
the *Materiall* is the merit &
obedience of Christ: the
Formall cause is Gods imputa-
tion

Rom. 5, 15

2 Cor. 5, 21

Ier. 23, 6.

Conclusions

tation apprehended and received by vs; the instrument of this apprehension is faith alone.

CON. 52.

Iustifying faith is ever accompanied with godliness, and care of godly life.

EXPLA.

As naturall birth draweth not onely guilt, but also corruption, so faith wherein is our new birth, giueth not onely forgiuenesse of sinne, to iustification; but also sanctification to holinesse and newnesse of life. In the iustified man faith onely is the

the seat and fountaine of spirituall life; because as the quickning faculty and power of the liuing soule, dwelleth in the heart, so Christ who is our life, dwelleth in our faith, or in our hearts by faith. But yet we consist not spirituallly of faith onely, but many other vertues and graces are required, to make vp the perfection of a Christian man; to which as to the other members frō the heart, so from faith life is imparted and communicated, that in them wee may bee aliue to God: which are signes and tokens of a iustified man, not any causes of iustification, but a declaration and testimony of his being formerly iustified by the faith of Iesus

Act. 15, 9.

Gal. 3, 14.

Rom. 8, 2.

sus Christ. So good workes
 follow a man being iustified,
 but are not precedent to iu-
 stification: and nothing that
 man can doe, either by na-
 ture or grace, concurrerth to
 the act of iustification as a-
 ny cause, but faith alone; for
*our hearts are purified by
 faith; by faith we receive the pro-
 mise of the spirit; and the Law
 of the Spirit of Christ, which
 is in Christ Iesus, delivered vs
 from the law of sinne and of
 death.* Neither is the very act
 of faith any part of our righ-
 teousnesse, but onely the me-
 rit and obedience of Christ,
 apprehended and receiued
 by faith, but as the heart gi-
 ueth life to the body, not by
 the substance of it selfe,
 which is but flesh, as the rest
 of

w
 tied
 misc

of the body is but by the vitall and quickning power of the soule, that is seated therein: and as the hand feedeth the body, not as beeing it selfe the food of the body, but by receiuing and ministering unto it meate, whereby it is sustained: euen so faith iustificieth and giueth life by receiuing Christ, to bee our righteousness and life, in him receiuing forgiveness of sinnes, & inheritance among them that are sanctified unto eternall life.

CON. 53.

When God promised, & tied the effect of his promise to the beleewing of it:

G

not

not to beleue that, in be-
leeuing whereof, wee are
partakers of that which we
beleue: is to make God a
lyar, and to frustrate that
which he hath promised.

EXPLA.

By faith onely we accept
of a promise, in all the bene-
fits of God: wee are (a) the
children of promise, (b) heires
by promise, (c) heires of pro-
mise, expecting all things by
the gracious promise of
God, (d) by promise to be par-
takers of the diuine nature, (e)
the blessing by promise, (f) the
spirit by promise, (g) the inhe-
ritance by promise, (h) life eter-
nall by promise, (i) by promise

a Gal. 4. 28

b Cha. 7. 29

c Heb. 6. 17

d 2 Pet. 1. 4.

e Gal. 3. 14

26.

f Eph. 1. 13.

g Gal. 3. 18

h 1. Ti. 1. 2.

i 2 Pet. 3. 13

for pacifying.

123

a new heauen and a new earth,
wherein righteousnesse dwel-
leth: all which he promises in
Christ, and are yea, (k) and in
him amen, that is, for his sake
first made, and for his sake to
bee performed also. Now
seeing God hath taught vs
that by faith (l) wee obtaine
the promises, that wee receiue
(m) the promise of the spirit
by faith, (n) that the promise
of blessing is giuen by the faith
of Iesus Christ, to them that
beleene, that as (o) we beleene,
so it shall be vnto vs, (p) that
whatsoeuer wee desire when wee
pray, if we beleene we shall haue
it, it shall be accordingly vnto
vs. Why should wee then
not beleene such? God hath
promised Christ to bee our
righteousnesse, and that by
G 2 the

k 2 Cor. 1.
20.

l Heb. 11. 13

m Gal. 3. 14
n Ibid. 22.

o Mat. 8. 13
p Mat. 21.

the faith of Iesus Christ, that is, by beleeuing in him, to bee that vnto vs which God hath promised: surely in beleeuing him to bee our righteousness, hee is our righteousness; and we are made the righteousness of God in him.

CON. 54.

The righteousness and merit of Christ is spiritually and really ours, within and without, in spirit and body, and soule, to sanctifie and cleanse vs vnto God.

EXPLA.

EXPLA.

And this is indeede, not by receiuing Christs righteousness really into vs, but by hauing righteousness imputed vnto vs, for his sake: for we receiue the righteousness of God, euen as wee receiue himselfe, who so becommeth ours, as that we *abide in him, and hee in vs; wee are members of his body, of his flesh, and of his bones*: we are really and truly by the power of his Spirit, one with him, and he with vs; & yet he is not personally and bodily brought vnto vs: faith seeketh Christ and findeth him, and holdeth him, in the Virgins wombe, in the manger, in the garden,

G 3 vpon

Ioh. 6, 56.
Eph. 5, 30.

vpon the crosse, in the graue, in his Resurrection, and ascension to heauen, and in his now sitting at the right hand of God, *making intercession for vs.* Euery where faith embraceth him, and in euery of these, seeth him to bee ours, as hauing vndertaken and atchieued al these things for our sakes.

CON. 55.

For a speciall aptnesse in faith, hath God appointed it, to be the instrument for applying vnto vs the whole benefit of Christ.

EXPLA.

EXPLA.

The will and ordinance of God, doth not without cause appoint one cōdition, when as well it might appoint another; neither appointed any thing to be done, which is not more fitly to be done that way that he appointed, then any other way. But beside this, our iustification is by faith, that it may be by grace; for faith is the fittest meanes to set forth the grace of God. Secondly, *that the promise might be sure to all the seede*: for no otherwise can we rest assured of the promise of God, but as it is of Grace, who in our workes can finde nothing to assure

Rom. 3, 27

assure our selues. Thirdly, faith is specially appointed to *exclude boasting*, that no man should glory in his own doings, but that God should haue the glory of mans saluation.

CON. 56.

That man cannot haue fellowship with Christ by iustification, who by sanctification also hath no fellowship with him.

EXPLA.

Do not thinke, that hee that hath such a faith, as whereby being iustified, hee hath to reioyce with God,
can

can together therewith haue vnrighteousnes: for if he that beleueth that Iesus is Christ, is borne of God, and he that is borne of God sinneth not; and if he doe sinne (that is, giue himselfe to sin) it is certaine that he beleueth not; certaine it is, that hee that truly beleueth, doth work the work of faith and righteousness, and all goodnesse. The root of all is faith, by which alone we are iustified, and so the barre of sinne is taken away, that before diuided betwixt God & vs: that so the sanctifying Spirit of God may haue accesse vnto vs, to work in vs the good work of God so to prepare vs to that inheritance, to the hope whereof hee hath called vs.

The

The theefe in his short time being vpon the crosse, had with his faith many good workes; the feare of God, hope, repentance, confession of sins, loue towards God and his neighbour, in reprehending his fellowes blasphemies, and defending of Christs innocency. The good workes of the godly are glorious and acceptable in Gods sight, for Christs sake, being done in his name and offered vpon the *Altar of faith in him*; the imperfection thereof is accidentall, & taketh not away the nature of a good worke, but maketh it an vnperfect good worke, which imperfection notwithstanding were sufficient to make the worke to be

be reiected, if in rigour and extremity God shuld weigh the same, which hee doth not, but mercifully pardoneth it for Christs sake.

CON. 57.

The righteousness wherby we are to be iustified before God, admitteth no encrease as sanctification doth.

EXPLA.

It admitteth no encrease, because it must bee perfect, and the righteousness of Christ is alwayes vniforme and alike: if any thing bee taken from it, it is not perfect.

Mat. 2, 29

fect, and if it be not perfect, it cannot iustifie before God: but to the first grace of sanctification, and all the succeeding increase thereof, is of grace: for God to the thankfull receiuing and vsing of his gifts, doth adde greater measure thereof; for *to him that hath shall bee giuen*, yet that which is added is *grace for grace*, and the rendring of one gift for another gift. God giuing occasion himselfe by one gift of the bestowing of another, as he giueth faith: and to faith that which we beleeue, as he giueth vs to pray, and so praier giueth that for which wee pray: so in all the rest hee giueth grace, and giueth to vse wel the grace he hath giuen, and

and to the wel vsing thereof, hee giueth also further measure & increase of grace, that both in the gift & in the increase, al praise & glory may redound to him. The meanes in vs whereby this increase is wrought, is faith, which, as it first receiueth the spirit, so receiueth also the increase of it, whilest by the growth thereof, we grow more into Christ, and thereby more & more partakers of his life. By imputation of the merits and obedience of Christ, a man is as righteous the first day of his conuersion, as hee is in the end of his life, howsoeuer as touching sanctification and inherent righteousness, he grow much, and therein *be renued from day to day,*

day, in putting off the old man, and putting on the new, and still cleansing from all defilement of the flesh and of the spirit, & finish his sanctification in the feare of God: for euery one that beareth fruit in me, my Father purgeith, that hee may bring forth more fruit. We must then grow in grace and in the knowledge of our Lord and Saviour Iesus Christ, not as though I had already attained, or were already perfect; but one thing I doe, I forget that which is behinde, and endenour my selfe to that which is before, and follow hard toward the marke: the price of redemption in the shedding of the blood of Christ, one, and alike to all and euery faithfull man, but yet it is not alike apprehended

ded by euery one. There is perfect righteousness required of vs, and the same is yeelded vnto vs in Christ: there may be a difference in vs, but Christ cannot be diuided, neither is there in him any difference from himself, where hee goeth hee goeth whole; and therefore what he is to the strong, the same he is to the faint and feeble soule: there is greater and lesse assurance, but the matter whereof each doth take assurance, is the whole mercy of God in Christ.

CON. 58.

*When we teach Christ alone,
wee exclude not our
faith*

*faith vnto iustification, or
Christ excluding our owne
works vnto sanctification;
for charity is inseparably
with faith in the man that
is iustified.*

EXPLA.

Faith is the onely hand
which putteth on Christ vn-
to iustification, and Christ
the onely garment, which be-
ing so put on, couereth the
shame of our defiled natures,
hideth the imperfections of
our workes, preserveth vs
blamelesse in the sight of
God, before whom other-
wise the weakenesse of our
faith were cause sufficient to
make vs culpable; yea, to
shut

shut vs out from the King-
dome of heauen, whither no-
thing that is not absolute
can enter; so Christ without
any associate, finished all the
parts of redemption, & pur-
chased saluation himselfe a-
lone: yet for conueyance of
this eminent blessing into vs,
these things are required as
most necessary.

CON. 59.

*Our saluation is giuen to
vs by Christ alone, yet to
our iustification faith, to
our sanctification the
fruites of the Spirit, &c.
are necessary.*

EXPLA.

EXPLA.

For our saluation it is requisite to be chosen and knowne of God, before the foundation of the world; in the world to bee called, iustified, sanctified; after wee haue left the world, to be receiued into glory. Now Christ in euery of these, hath somewhat which hee worketh alone, through him according to the eternall purpose of God before the foundation of the world, borne, crucified, buried, raised, &c. we were in a glorious acceptation knowne vnto God long before wee were seene of men. God (I say) knew vs, loued vs, was kinde to vs in Christ Iesus, in him we *were elected to bee*
heires

heires of life. Thus God in Christ hath wrought in such sort alone, that our selues are meere patients, working no more then dead & senselesse matter, wood, or stone, or iron, doth in the artificers hands; no more then the clay when the potter appointeth it to be framed for an honorable vse: nay, not so much for the matter whereupon the tradesman worketh, he chooseth for the firnesse which is in it, to serue his turne: in vs no such thing.

Now touching the rest, which is laide for the foundation of our faith, importeth further, that by him we are called, that wee haue *redemption and remission of sins by his blood, health by his stripes,*

Gal. 3.8.

stripes, iustice by him: that he doth *sanctifie his Church, and make it glorious to himselfe*, that entrance into ioy shall be giuen by him alone; yea, al things by him alone, howbeit not so by him alone, as if in vs, to our vocation the hearing of the Gospell; to our iustification faith; to our sanctification good workes; to entrance into rest, perseuerance in hope, in faith, in holinesse, were not necessary; which workes haue no power of satisfying God for sinne, or of vertue to merit both grace here, or glory in heauen; for workes are a thing subordinate, without which our sanctificatiō cannot bee accomplished: yet God doth iustifie the belee-
uing

uing
thing
for
perfe
that
rewa
work
toric
can
thro
com
eth.

Tha
by
mon
tain
ticle
Chr

uing man, not for the worthinesse of his beleefe, but for the worthinesse of the person which is beleeued, that is, Christ; and God also rewardeth euery one that worketh; not for any meritorious dignity, that is or can bee in the worke, but through his mercy, by whose commandment wee worketh.

CON. 60.

That which we know either by sense, or by infallible demonstration, is not so certaine as the Principles, Articles, and Conclusions of Christian faith.

EXPLA.

EXPLA.

If the things which wee beleue bee considered in themselves, it may truly be said, *Faith is more certaine then any science*; & that meere natural men do neither know nor acknowledge the things of God, is no marvell, *for they are spiritually to bee discerned*, and they in whose hearts the light of grace doth shine, and are taught of God, are so yet weake in faith, and their assenting to the law scrupulous, mingled with feare and wauering: for the foggy dampe of originall corruption is so great, that no heart can be so inclined in the knowledge, or established

1713 1691 1713
1708 3213 1713
033
1713

shed in the loue of that in
which his saluatiō standeth,
as that hee doth not doubt;
and if any were such, what
doth let, why that man shold
not bee iustified by his owne
inherent righteousness? For
righteousnes inherent being
perfect, will iustifie, and per-
fect faith is a part of perfect
righteousnes inherent: yea a
principall part, the mother
and roote of all the rest: and
if it were thus, what need we
the righteousness of Christ?
wherefore we must learne to
challenge a strength which
wee haue not; lest wee lose
the comfortable support of
that weakenes which indeed
we haue.

CON.

CON. 61.

*All men haue not equall
certainty of faith, but
some beleeuers are more
scrupulous and doubtfull
then others*

EXPLA.

The reason is, there is a
double certainty: *a certain-
tye, euidence*, as when the
minde doth assent to this or
that, not because it is true in
it selfe, but because the truth
is cleere and manifest to vs:
for things most certaine in
themselves, except they bee
also most euident, our per-
swasio is not fully assured, as

it

et alia 1713 1 1713

it is of things more euident,
although in themselues they
be lesse certaine : it is as cer-
taine that there be spirits, as
that there bee men, but wee
bee more assured of these
then of them: *Now if there
were equall euidence and truth
there should be equality of faith:*
Yea, that we see by the light
of grace, though it be indeed
most certaine, yet it is not so
euidently certaine, as that
which sense or the height of
nature will not suffer a man
to doubt of; as that the fire
is hot, &c. Therefore God
laboureth to confirme vs in
the things wee beleeeue, by
things whereof we haue sen-
sible knowledge, *for proofes
must be more certaine, then is
the thing prooued.*

H

The

The other is a *certainety of adherence*, as when the heart doth cleave and sticke to that which it doth beleue, and this certainty is greater in vs then the other, because the faith of a Christian doth apprehend the words of the couenant, and promises of God, not only as true, but as good: and therefore when the euidence which hee hath of the truth is so small, that it griueth him to feeble his weakenesse in assenting thereto; yet is there in him such a sure adherence vnto that, which hee doth but faintly and fearefully beleue, that his spirit hauing once truely tasted the heauenly sweetnesse thereof, all the world is not able quite and

and cleane to remooue him
from it, but he strueth with
himselſe againſt all hope of
beleeuing, *For though he wold
kill him, yet wil he truſt in him.*
For why? This is his leſſon,
*It is good for me to cleaue vnto
God.*

Iob 13:

Pſal. 73:

CON. 62.

*Doubting doth alwayes
accompany faith, yea in the
moſt faithfull that euer
did beleene.*

EXPLA.

If God did worke in vs
like a naturall agent: as the
fire doth inflame, and as the
Sun enlightens, according to
H 2 the

the vttermoſt ability which they haue, to bring forth their effects, there ſhould be nothing in the beleeuers but the incomprehenſible wiſedome of God, doth limit the effects of his power to ſuch a meaſure, as ſeemeth beſt to himſelfe. *Wherefore he worketh that certainty in all, which ſufficeth abundantly to their ſaluation in the life to come: but to none ſo great, as attaineth in this life vnto perfection; which is fitteſt for vs, that feeling ſtill our owne infirmities, we may alwaies pray, Lord helpe our incredulity: Lord increaſe our faith.* Indeed it is ſaid, *Abraham beleeued and doubted not;* which Negation doth not exclude all feare, all doubting, but onely

onely that which cannot
stand with true faith; it freeth
Abraham from doubting
through infidelity, not from
doubting through infirmity:
from the doubting of vnbe-
leeuers, not of weake be-
leeuers, as is euident, *Genes.*
17. 17.

CON. 63.

*The faith whereby
wee are iustified cannot
faile.*

EXPLA.

The seed of God, that is,
the first grace which God
powreth into the hearts of
them that are incorporated
into Christ, because it is an

H 3 aduer-

aduersary vnto sinne: we do therefore thinke we sin not, but otherwise, by a distrustfull and doubtful apprehension of that which stedfastly we ought to belecue, we are amazed: yet they that are borne of God do neuer so sin, as it doth extinguish quite grace. *Our faith when it is strongest is but weake*, yet euen then when it is at the weakest, is so strong, that vterly it neuer faileth, it neuer perissheth altogether, no not in them who thinke it extinguished in themselves: howbeit through extremity of griefe, many times in iudgement the Elect are so confounded, that they finde not themselves in themselves; for that which dwelleth in
their

their hearts they seeke : it abideth, worketh in them, yet still they aske where; still they lament, as for a thing that is past finding; they mourne as *Rachel* and refuse to be comforted; as if that were not which indeede is, and as if that which is not, were; as if they did not beleue when they doe; and as if they did despaire quite when they do not : *For truly, where faith maketh any doubt, there the sense is neuer satisfied.*

CON. 64.

God will haue them that still walke in light, to feele now and then what it is to sit

fit in the shadow of death.

EXPLA.

A grieued spirit is no argument of a faithlesse mind: men iudging by comparison either with other men, or themselues: at some other time, being more strong, they thinke imperfection to be a plaine depriuation; weaknesse to bee vtter want of faith; and therefore in heauinesse of spirit suppose they lack faith, because they finde not the ioy & delight, which indeede doth accompany faith. The Apostle *Paule* prayed, *The God of hope fill you with all ioy in beleeking,* which is not an vnseparable companion therewith: for
the

the light would neuer bee so acceptable, were it not for vsuall entercourse of darkenesse: too much hony doth turne to gall, and too much ioy euen spirituallly would make vs turne wantons. Happier a great deal is that mans case whose soule by inward desolation is humbled, then hee whose heart through abundance of spirituall delight, is lifted up, and exalted aboue measure: better it is sometimes to cry, my God, my God, why hast thou forsaken mee? then to say with the Pharisey, I thanke God it is not with mee as it is with other men. God will haue them that should walke in light, to feele sometimes what it is to sit in darkenesse: yea, God sendeth

2Cor.12.

Iob 2.8.
Ier. 11.

deth variety of disturbances,
that the minde should not
gnaw nor waste it self away,
that wee should too much
with *Iob* and *Jeremy*, grieve
and lament. Thus hee dri-
ueth away griefe often with
ioy, that wee should not bee
steeped and dissolved in ser-
row.

CON, 65.

*Our faith here may haue
& hath her priuie operati-
ons secret to vs, yet known
to him by whom they are.*

EXPLA.

Men do fasten their minds
vpō the distrustfull suggesti-
ons

ons of the flesh, whereof finding great abundance in themselves, they gather thereby, vnbeleefe hath full dominion and plenary possession of the; not marking the things of the spirit and of the flesh; because they be buried and ouerwhelmed with the contrary: when notwithstanding the Apostle doth acknowledge *the spirit groanes*, and that God heareth when we doe not. A man deceiued by a too hard opinion of his faith, will scarce be comforted; yea, it doth augment his griefe, and will say, I haue sifted all the corners of my heart, and I see what there is in me, neuer seeke to perswade mee against my knowledge: reason
son

son not with flesh & blood, dispute neuer with Satan, neuer doe yeeld, much lesse giue ouer: beleeue the word, and giue place to prayer and exhortation, and thou shalt finde light in thy greatest darkenesse. *The comfort of the spirit may for a season be intermitted, but neuer the spirit of comfort shall leaue thee.*

CON. 66.

Besides our corrupt nature, the serpent laboureth continually to peruert the simplicity of faith, which is in Christ.

EXPLA.

EXPLA.

I am iealous ouer you (saith the Apostle) with a godly iealousie, for I haue prepared you to a husband, a pure virgin, vnto Christ; but I feare lest as the serpent beguiled Enah through his subtilty, so your mindes should bee corrupted from the simplicity which is in Christ.

2 Cor. II.

This simplicity of faith taketh the naked promise of God, his bare word, and on that it resteth: which simplicity the Diuell ceaseth not to ouerthrow, corrupting the minde with many imaginations of repugnancy, & contrariety between the word of God and his promises therein, and those things which

Hebr. 13.

Psalm. 78.

which sense or experience, or some other fore-cōceiued opinion and perswasion had imprinted. The word of promise vnto his people is, *I will not leaue thee, nor forsake thee*: vpon this the simplicity of faith resteth, and it is not afraid of famine. But marke how the subtilty of Satan doth corrupt the mindes of that rebellious generation, whose spirits were not faithfull vnto God: they beheld the desolate state of the desert in which they were, and by the wisdom of their sense concluded the wisdom of God to be but folly; *Can God prepare a table in the desert?* Again, the word of the promise vnto *Sarah*, was, *Thou shalt*

for pacifying.

159

shals beare a sonne: faith is simple, and doubted not of it; but Satan to corrupt this simplicity of faith, entised the minde of the woman with an argument drawne from common experience to the contrary, An olde woman, Sarah, will shee bee acquainted with forgotten passions of youth? So the word of the promise of God by Moses, and the Prophets, made the Sauour of the world so apparent vnto Philip, that this simplicity could conceiue no other Messiah then Iesus of Nazareth, the Sonne of Ioseph: but to stay Nathaniel to come and see, and should also beleue, and so be saued; the subtilty of Satan casted a mist before his eyes, put in his head against

against this the common
conceiued opinion of all
men against *Nazareth*, Is
it possible that a good thing
should come from thence?

Thus he bereaueth men for
the time of all perceiuance
of that which should releue
them, and be their comfort :
yea , it taketh all remem-
brance from them , euen of
things wherewith they are
most familiarly acquainted.
The Israelites might know,
that hee that led them thro-
row the Red Sea, was able to
feede them in the wildernes.
Sarah was not to learne, *that*
with God all things were possi-
ble. Therefore diligently
marke the conceit of repug-
nancy ; beleue not those
things which are object to
the

the
vp
look

T
proc
God
his p
any
free
all ch

G
tinne
wards
wise
will I
canno

the eies, but that which faith
vpon promise of God doth
looke for.

CON.67.

*The promises of Grace,
protection & fauor, which
God in his law makes vnto
his people, doe not grant
any such immunity, as can
free & exempt them from
all chastisements.*

EXPLA.

God hath said, *I will con-
tinue my mercy for euer to-
wards them*: so hath he like-
wise said, *Their transgressions
will I also punish with a rod*: it
cannot stand with any rea-
son

Psalm. 89.

son that wee should set the measure of our punishments, and prescribe to God how great or how long our sufferings shold be; we are blind and altogether ignorant, what is best for vs: wee sue for many things very vnadvisedly, and vnwisely against our selues, thinking we aske *fish*, when indeed we craue a *serpent*; when we thinke wee aske that is good, and yet God seemeth slow to grant it, he denyes not, but defers our petitions, to the end we may learne to desire great things greatly.

CON. 68.

we must learn to strengthen
then

then
ence
haue
good

By
know
to hop
are pr
est th
much,
receiui
hath f
When
thou
search
Gods l
ning,
hast ha
vpon t

then our faith by experience which heretofore wee haue had of Gods great goodnesse towards vs.

EXPLA.

By those things you haue knowne performed, learne to hope for those things that are promised: if thou knowest that thou hast receiued much, thou maist bee sure to receiue more; for to him that hath shall bee more giuen. When thou meditatest what thou wouldst haue, then search what thou hast had at Gods hāds; make this reckoning, that the benefits thou hast had, and hee bestoweth vpon thee, are bills obligatory

Ioh. 13.

tory and sufficient sureties,
that hee will bestow further:
*his present mercy is still a war-
rant of his future love, because
whom he loneth he loneth to the
end.*

CON. 69.

*The frailty of our na-
ture, the subtilty of Satan,
the force of our deceiuea-
ble imaginations are such,
as doe threaten euery mo-
ment the subuersion of our
faith, yet it is not hazar-
ded by them.*

EXPLA.

If wee could reckon vp,
as

as ma
doubt
concil
there a
yea h
heads
ther,
confir
losse, a
ly fear
transfi
nor, or
calami
nothin
ceit, a
cannot
that we
Gods B
deth vs
vpon o
vs, lik
we are
Wh

as many euident cleare vndoubted signes of Gods reconciled loue towards vs, as there are yeeres, yea dayes, yea houres past ouer our heads; all these set together, haue not such force to confirme our faith, as the losse, and sometimes the only feare of losing a little transitory goods, credit, honor, or fauour of men: a small calamity, or a matter of nothing, can breed a conceit, and such a conceit, as cannot easily be remoued; as that we are *cleane cast out of Gods Booke*, that hee regardeth vs not; that hee looketh vpon others, but passeth by vs, like a stranger, to whom we are not knowne.

Psalm. 31.

When we thinke, looking
vpon

vpon others, and comparing
 them with our selues, Their
 tables are furnished day by
 day, earth & ashes is our bread;
 they sing to the Lute, their chil-
 dren dance before them; our
 hearts are heavy in our bodyes
 as lead, our sighes are many, our
 teares doe wash our beds where-
 in wee lye: the Sunne shineth
 faire vpon their foreheads,
 we are hanging like bottles in
 the smoeke, cast into corners,
 like sheards of a broken pot, &c:
 This is our great weaknesse,
 and policy of Satan, which
 maketh vs measure God and
 good things according to
 our corruptions, when there
 is no such thing.

CON.

Th
 ordin
 streng
 of his

Sim
 desired
 here is
 on; but
 that th
 our fat
 so sure
 Christ
 ent bo
 be we
 to oue
 power

CON. 70.

*The faithfull must vse
ordinary meanes, for the
strengthening and kindling
of his faith.*

EXPLA.

*Simon, Simon, sathan hath
desired to winnow thee as wheat;
here is our painfull tentati-
on; but I haue prayed for thee,
that thy faith faile not: this is
our safety, no mans condition
so sure as ours. The prayer of
Christ is more then suffici-
ent both to strengthen vs,
be we neuer so weake, and
to ouerthrow all aduersarie
power, bee it neuer so strong
and*

Luk, 22:

Hebr. 13.

and potent : Yet his prayer must not exclude our labor: their thoughts are vaine who thinke that their watching can preserue the City, which God himselfe is not willing to keepe ; and are not theirs as vaine, who think that God will keep the City, for which they themselues are not careful to watch? The husband-man must not burne his plough, nor the Merchant forsake his trade, because God hath promised, *I will not forsake thee*: and the faithfull Christian must attend hearing, reading, praying, that he fall not into temptation. The meaning of Christ in these words, *Father, keepe them in thy name*, is not, that wee should bee carelesse to keepe

EXPLA.

Neither Angell, nor Arch-
 angell, nor Principalities,
 nor Powers, can doe this
 worke, to present flesh and
 blood vnto the Maiesty of
 God, when themfelues are
 but spirits. *He tooke not the*
Angels nature, but the seede
of Abraham. But in his suf-
 ferings his loue is most eui-
 dent, in that it was so fer-
 uent, and so deeply rooted,
 that neither feare nor trem-
 bling, nor any anguish of
 spirit, could make him shake:
 nor the force of death, nor
 any bloody sweats, could
 pull it out of his bowels: &
 this is the depth of the Gos-
 pell, *which the Angels doe de-*
 K *sire*

Hebr: 2.

fire to behold: it skilleth not
 how many our sins are, and
 how great in our eyes; the
 Lord will scatter them as
 the clouds from the hea-
 uens, and they shall not flunke
 away his loving counte-
 nance from vs: if our ~~sin~~
 be as scarlet, and not ~~one~~
 ouely, but the finnes of the
 whole world, they rested all
 vpon Christ; he prayed for
 deliuerance, and hath obtai-
 ned: and therefore we may
 say with boldnesse, *forgiue vs
 our trespasses*. We then which
 are laden but with our owne
 sins, should lift vp our hearts
 in the great assurance of
 hope, and heare with ioyful-
 nesse the word of promise,

Heb. 8. 12.

*I will be mercifull to their un-
 righte-*

right
 men
 ties
 con
 by n
 and
 per
 sepa
 God
 hath
 all
 bea
 for n
 glad
 uine
 for o
 ken
 stise
 ou h
 his s
 vaile
 we a
 is th

righteousnesse, and I will remember their sins and iniquities no more. There is nothing comparable to his passions, by whose stripes we are healed, and therefore may bee fully perswaded, that nothing shall separate us from the loue of God in Christ: for the Lord hath appointed to giue to all that mourne in Sion, beauty for ashes, the oyle of ioy for mourning, the garment of gladnesse, for the spirit of heauinesse: for hee was wounded for our transgressions, and broken for our iniquities, the chastisement of our peace was upon him: his prayers are ours, his supplications for vs, a-vaileable for more sins then we are able to commit. This is the victory that shall over-

Rom. 8.

Esay 61.3.

Esay 53.5.

come the world, even our faith.
For his Father hath broken him with one breaking vpon another, so he kindled his wrath against him, and accounted him as one of his enemies; hee cryed out aloud in silence, he could finde no ease, his face was wrinckled with weeping, and the shadow of death was vpon his eyes: whē he was the brightnesse of glory, and the Sunne of Righteousnesse, that shined in the world; yet to see his dayes as it were at an end, and his enterprizes broken, his carefull thoughts to bee so deepe grauen in his breast, that they changed euen the day into night vnto him, and all light that approached into darkenesse.

When

When his excellency was such aboue all creatures, that the world was not worthy to giue him breath, yet hee to bee made a worme and not a man a shame of men, and contempt of the people, all that saw him to haue him in derision, and to shut vp his life in shame and reproches, so vnworthy a reward of so precious a seruant. He was righteous aboue measure, yet was he accoüted among the wicked: and briefly, hee was called a glutton, but had his appetites bridled with all holy moderation; his behauiour without all reproofe, yet slandered as a friend of Publicans: hee loüed the Law of his Father, that he would not suffer one

Psalm. 22.

Heb. 2.

Luk. 2.

iot or title vnaccomplished,
 yet accused as enemy to *Mo-*
ses: he loued his Father with
 all his heart, *and was obedient*
unto him to the death, euen the
death of the Crosse, yet they
 said he blasphemed: He was
 an enemy to Sathan euen to
 death, and *by death ouercame*
him that brought death into
the world: he hated him with
 so perfect hatred, and held
 stedfast the enmity that was
 betweene them, vntill hee
 had spoyled his principalities
 and powers, and trampled
 ouer them in an euerlasting
 victory; yet they said
 he had a deuill: such a loath-
 some sinke was couered in
 the heart of man, *and now the*
thoughts of many hearts made
open.

And

And if *Moses, Jeremiah, I-
saiah, and Paul,* had sorrow
for the *Tewes* of their time,
how did Christs great loue
boyle in sorrowes of heart,
to see their destructions o-
uer whom before hee had
wept, but prayed still, *Father
forgiue them, for they know not
what they doe?*

Behold therefore his per-
son here, and know his loue:
it was griefe to see all vertue
troden vnder feete by them;
and yet it was more infinite
to behold Satan to preuaile
against man to his euila-
sting condemnation: and
which is more, the sin that he
hateth hee must take it vpon
his owne body, and beare
the wrath of his Father that
was powred out against it:

Nah. I. 6.

the anger of his Father burned in him, euen vnto the bottome of hell: O! *who can stand before his wrath, or who can abide the fiercenesse of his wrath? his wrath is poured out like fire, and the Rockes are broken before him! yea, maketh the forlorne wildernesse to tremble!* For thus the Sun is darkened, the Moone doth not shew her light, the Stars of heauen doth fall away, and the powers of heauen are shaken. Heere then is the picture of perfect loue; being full of goodnesse, is rewarded of euill; full of obedience, is punished as wicked; full of faith, yet had the reward of a sinner; Lord of all, yet nothing to doe him duty; the God of glory, yet com.

com
Aut
inth
oncl
loue
offa
ty o
yet t
well
of de
pain
pon
ble a
My
thou

we l
feet
we r

compassed with shame; the Author of life, yet wrapped in the chaines of death; the onely begotten and best beloued of the Father, yet cast off as a stranger; the beauty of the highest heauens, yet throwne down into hell; well might he say, *The snares of death compassed me*, and the paines of hell tooke hold vpon me, I haue found trouble and sorrow: he did say, *My God, my God, why hast thou forsaken me?*

CON. 78.

we know then best, how we loue the Lord, when we feele by experience, what we will suffer for hts sake.

EXPLA.

EXPLA.

It is an easie thing to bee valiant before the combate; to dreame of a good courage before the heart bee tried: but indeed, to be vnshaken in the midst of the tempest, & to stand vpright when the ground trembleth vnder thee: this is to know assuredly thou art strong indeede. The heauen, earth, elements, were Christs enemies; his Father in whom he trusted, shewed him an angry countenance: yet said he still, *Thy will be done, O Father. We must account it for an exceeding ioy when we fall into sundry troubles:* for what can be more ioyfull to the heart oppressed.

oppressed, then to gite this
in experience; that neither
height nor depth, shall ac-
mooue him from the Lord?

This was *Abrahams* glory,
that hee would forsake his
Countrey, and kinred, and fa-
thers house, at the commande-
ment of God, to goe whither hee
would shew him. Let his pati-
ence was not thorowly
knowne, till all his goods
were spoyled: and wee must
haue witnesse that our elec-
tion is sure, when wee may
speake by experience, that
neither life nor death can re-
mooue vs from the loue of God.
Thus the good ground is
knowne what it is, when
the heate cannot scorch it,
nor briars and thornes turne
the good corne into weedes,
but

Genes. 12.

but through all stormes it will giue nourishment vnto the seede, till it giue greater encrease to Gods honor and glory. This is a profitable experience, for before it come vnto vs, we know not how great the rebellion of the flesh will be.

The Apostles bragged, *they would neuer forsake their Master, he alone had the words of eternall life, and they would not change him for another: they beleeued him, that they knew him to be the Christ, the Sonne of the liuing God, and there was no other Sauieur: but whē they saw the Crosse at hand, their courage fell downe, they forsooke him all. Peter said, he would dye for him, drew his sword, that he*
 had

had almost slaine one, but this boldnesse was but a blast of words, he swore hee knew him not. So experience is the greatest warrant to know what our selues can beare. The Lord and our duty requireth, that wee shold approue our selues the witnesses of the Gospell, in patience, in afflictions, in honour, in dishonour, in shame, in life, in death; but how violently the flesh will fight against vs, wee cannot well declare till wee haue made the triall.

And therefore in griefe of body learne to say with patience, *I haue held my peace, O Lord, because thou hast done it*: If thy minde bee full of sorrow, say, *I will waite patiently*

only upon the Lords leasure,
he will heare my prayer.

CON. 79.

we should not be discour-
aged under the Crosse,
since Christ is the patterne
whose similitude we beare.

EXPLA.

Those whom God hath fore-
knowne, hee hath also predesti-
nated to be made like vnto the
image of his Sonne. Death
once reigned through sinne,
and hee hath found a way to
rise from it again, into grea-
ter glory. This victory be-
caule it was too great for
Saint or Angell to obtaine,
he

he h
work
Son
our
his o
with
with
with
with
with
cond
these
of hi
again
vp in
the
being
to eu
him.
S
in aff
by th
Chry

he had appointed it to be the worke of his onely begotten Sonne: hee tooke vpon him our nature, to make, and in his owne person hee filled it with the fulnesse of miseries, with all sorrowes of flesh, with all anguish of minde, with persecutiō, with death, with sinne, with hell, with condemnation: and from all these, by the mighty power of his Godhead, hee is risen againe in our flesh, ascended vp into glory, and sitteth on the right hand of Maiesty, being a mighty Sauour vnto euery one that shal follow him.

So that this is our glory in afflictions, *we are fashioned by them into the similitude of Christ, and wee are made like vnto*

Heb. 2.

vnto him. So it pleased God when hee would bring many children vnto glory, to consecrate the Prince of their salvation through afflictions, and to make both him that sanctifieth, and them that are sanctified all one, that they that suffer with him, should also line with him.

So we when we feele many troubles to rest vpon vs, we may say, now we are like vnto Christ; especially when wee feele the greatest trouble, the minde oppressed, it maketh vs like vnto him: and to say, *Now we supply in our flesh the remnant of the afflictions of Christ*, in nothing in this world, as wealth, honor, &c. can I behold the liuely Image of Christ.

Afflicti-

Affliction and trouble, a minde broken with the remembrance of sinne, a troubled spirit, horrors of death, and a conscience burdened with the wrath of God: here light shines out of darknes, and hope out of despaire.

When I thinke my selfe furthest off from the Lord, then am I nearest vnto him: and when I thinke my selfe fullest of confusion, then the Image of Christ is most liuely within me. The Lord may hide his face for a while for a moment in his anger, as he did from Christ, but hee will returne vnto me with euerlasting mercies, for the Image of his Sonne is cleere within me.

We

2. Cor. 4.

*Wee are afflicted one euery
side, but not so as that wee are
shut from hope; wee are in po-
uerty, but not overcome with
pouerty: we are persecuted, but
not forsaken; we are cast down,
but wee perish not; wee are
troubled in all things, fightings
without, and terrors without,
but God that comforteth the
abieets, hee will comfort vs.
Vnto this he hath predesti-
nated vs, that we should bee
like vnto his Son in afflicti-
ons, and so be glorified with
him in the day of honour.*

CON. 80.

*God sendeth vs sundry
chastisements, especially
the anguish of heart, and
affliction*

*afflicted
we sh
to be j
when*

*The
daily p
deepe
true b
that t
might
in thei
sword
them
sunder
spirit,
the ma
the tho
the be
possib
shoulc*

affliction of the soule, that we should be warned, how to be free from the plague, when it commeth.

EXPLA.

The iudgements of God daily preached vnto vs, pierce deepe into the hearts of the true beleeuers, and the word that they heare, *it worketh mightily in them; more sharpe in their eares then a two edged sword, and it entreth through them euen to the diuiding asunder of the soule, and of the spirit, and of the ioynts, and of the marrow, and examines all the thoughts and the intents of the heart: so that it is impossible that any part of the should be hid, but they are all*

Heb. 4.

Rom. 7.

al open vnto iudgement, and
 heare the voice of the Lord.
 Then their sinne is reuiued in
 the middest of their bowels,
 their conscience hath no
 rest, they feele death wor-
 king in their hearts, and hell
 is before them: they see sin
 on their right hand, and Sa-
 tan on the left; shame vnder
 their feete, and an angry
 Iudge aboue them; the
 world full of destruction
 without, and a worm gnaw-
 ing the heart within: the
 poore sinner knoweth not
 what to doe, to hide him-
 selfe it is impossible, and to
 appeare it is intollerable:
 then hee breaketh out into
 loud crying, *O wretched man
 that I am, who shall deliuer me
 from the body of this death?*

He

He giueth no rest vnto his eyes, nor sleep vnto his eyelids, vntil he find that, which is able to saue him from this wrath. *In his bed by night hee seeketh him whom his soule loveth*: in the streetes and open places hee enquireth after him, and after many daies in which hee cannot finde him, Christ sheweth himselfe at the last, a perpetuall deliuerer, a victorious Lion of the Tribe of *Juda*, in whom he hath strong saluation: when he hath mourned because of the plague that was before him, Christ will approach neere, and *wipe away all the tears frō his eies*. So said he: *When I heard the word of God, my belly trembled, my lips booke at the voyce, rottennesse entred into my bones, and*

Can. 3.

Hab. 3. 16

*and I trembled in my selfe that
I might finde rest in the day of
trouble.*

So is it with vs all, the
plagues of God because they
are pronounced against ini-
quity maketh the childe of
God to feare, that foresee-
ing the harme he might pre-
pare himselfe.

I. Cor. II.

For though Christ had
himselfe at the first, the
wounded spirit and trou-
bled spirit must needs finde
him out. We are full of griefe,
but we are chastised of the
Lord, because we should not
be cōdēned with the world:
we dye with Christ, because
we should liue with him; we
lament and weepe, but be-
cause *Christ might wipe away
all teares from our eyes: wee
are*

are deniered vnto death for
Iesus sake, but because the life
of Iesus should be manifest in
our flesh. We beare about vs
the mortification of our
bodie Iesus, but because also
the life of Iesus might bee
manifest in our bodies. We
haue anguish of spirit and
vexation of minde, for this
cause, that when destruction
shall come vpon the carles
world, we might lift up our
heads, and behold our redemp-
tion at hand: let vs then in
patience possesse our soules,
for, for these causes wee are
now afflicted, that wee may
receiue mercy and finde
grace to helpe in time of
need: and for this cause
we tremble and are affraid,
that after many prayers wee
might

might bee delivered from the
things which we have feared.

CON. 81.

*That our life is in the
hand of God, that we should
not be pleased with it, but
as it pleaseth him, ready to
lay it downe when it plea-
seth him.*

EXPLA.

This is the great comman-
dement, to love God above all,
and this is the greatest obe-
dience required of man, to
be ready to dye at the will
of God.

Against this commande-
ment the nature of man stri-
ueth,

ueth
rise
mak
we
care
elem
is gr
flow
haue
gree
whic
away
Prop
Peter
life w
but t
whic
mem
we a
to be
Chrij
they,
bee n

ueth, the delights of this life
rise against it, we are loth to
make our beds in the darke:
we would see the Sunne, our
cares would heare worldly
elements; our flesh indeed
is grasse, yet grasse hath a
flowre, and our frayle bodies
haue vanishing fantasies, a-
greeable vnto them, from
which we cannot bee pulled
away. So Patriarches and
Prophets were afraid: yea,
Peter and Paule loued that
life which they saw in hope,
but they did feeble the death,
which did fight in their
members; they were men as
we are, yet obtained at last,
to bee dissolued and bee with
Christ. If we be weaker then
they, the graces of God shall
bee more exalted in vs, and

L we

Psal. 421.

wee shall also say at the last,
Let thy seruant, O Lord, de-
part in peace. And though
 wee feare for a little while,
 yet feare shall bee cast out,
 and we shall say with a free
 spirit, *O death, where is thy*
sting? Our *greatest enemy &*
last, is troden vnder our feet;
 what else can hurt vs? The
 Lord of life hath crushed
 him in pieces vnder vs.

It is a blessed day that
 bringeth vs into this battel,
 a blessed sicknesse that ma-
 keth vs indure this fight; and
 most blessed end, in which
 wee get victory. This doth
 he who said, *O death I will*
be thy death; for while wee
 liue, we liue in him, *and no*
man can take our ioy from vs :
 and when we dye, we dye in
 him,

him and then death shall be no more death; for then the burthen of sinne, the malice of the Deuill, and terrour of hell shall cease. All things that fill with ioy shall be full within vs; as *the fellowship of Saints and Angels, the forgiveness of sinnes, the Resurrection of the body, and life everlasting, &c.* yea, and the God of glory. Our eyes shall bee enlightned with a pure faith, and we shall think our time wearinesse, if then our time were prolonged, and be a sojourner in this body, in which wee are strangers from the presence of the Lord.

And the neerer our time approacheth, the gladder wee shall bee of the end of our

L 2 iour-

journey, when our heart shal
 feele it: For *when the earthly
 house of this Tabernacle shalbe
 destroyed, wee haue a building
 giuen of God, a house not made
 with hands, but eternall in the
 heauens*, where the God of al
 mercy, and Father of our
 Lord Iesus Christ shal bee
 before vs for euer.

There wee shall see the
 Patriarches of whom wee
 haue heard so much; the
 Prophets whom we haue lo-
 ued; the Apostles whose so-
 ciety wee wish for; where
 our time shal not be tedious,
 and glory haue no change:
 O happy daies that shall ne-
 uer end! O blessed inheri-
 tance that shall neuer waste!
 There shall be no more sor-
 row, nor crying, &c. For the
 first

first things are past, and what haue we here that can please vs? Feare of our enemy, grieve in pouerty, paine in labour, care in riches, vnstedfastnesse in friendship, enuy in Authority, emulation in Honor, change in Nobility, feare in a Kingdome, what *but vexation of spirit in all things that is vnder the Sunne*? So true it is, Vanity of vanities, and all is but vanity.

What then can disquiet vs, if in the face of Christ Iesus, we see our rising againe from the graue? *Who hath giuen vs inheritance in pleasant places, and our portion in a happy lot: the dead man feareth no euill, he is only bitter to them that haue peace in*

L 3 *their*

Ps. 91. &c.

*their riches : then we shalbe
 bold to say, Surely the Lord
 wil deliuer mee from the snare
 of the hunter, and from the noi-
 some pestilence : I shall not be
 afraid of the feare of the night,
 nor of the arrow that flyeth by
 day, nor of the pestilence that
 walketh in the darkenes, nor of
 the plague that destroyeth at
 noone : I haue set the most high
 to be my refuge, and there shall
 no euill come neere my taberna-
 cle. For among the dead I
 haue seene Christ, and in the
 graue I haue found the glory
 of God; and therfore do say,
 Let me dye with the righteous,
 and let my latter end be as vn-
 to him : for Christ is my life, &
 death is my aduantage : why
 then should we not desire to
 see the louing kindnesse of the
 Lord*

Lord
 Yea,
 the w
 long t
 gran
 here c
 uen, fi
 a Sau
 the m
 chang
 dy, to
 rious
 time
 way a
 with
 ran
 v

*Lord, which is better then life :
Yea, as the Hart longeth after
the water brookes, so our soules
long to see the Lord. Lord
grant wee may haue euen
here our conuerlation in hea-
uen, from thence looking for
a Sauour, euen Iesus Christ
the righteous, who shall
change this corruptible bo-
dy, to make it like to his glo-
rious body, in that blessed
time which shall scatter a-
way all affliction, and seale
within vs the happy assu-
rance of immortality,
which shall bee in
the presence of
the God of
Grace.
Amen.*

FINIS.



